

Body Politic

A MAGAZINE FOR GAY LIBERATION

POLICE PANIC: QUEER SPOTTING IN THE RCMP...

*John Sawatsky uncovers informers, fag maps and the fruit machine in his new book, **Men in the Shadows***

...AND HEAD HUNTING IN THE OPP

A court orders the provincial police to take back a gay officer. Will Paul Head get his cruiser back?

TEST PATTERNS AND AMAZONS

*General Idea packages video ambiguities; Jane Rule finds Natalie Barney a bit much. These and more in **Our Image**.*

SKIP THE TUPPERWARE

Toronto's Gay Community Appeal has found a better way to entertain at your next party. It'll raise spirits — and money.

DUMPED TRUXX

A judge has decided the Montreal bar raided in 1977 was a bawdy house. Going out for a beer could get risky...

PLUS...

Johanna Stuckey on radical feminism and gay liberation as allies...

Ken Popert on the dangers of the minority game...

and news of a lesbian custody victory.



When the guy coming at you is 6' 2", 200 lbs, and has something other than lust in his eyes, it might just pay to have more in your repertoire than a quick retort. Michael Riordon on gay men's self-defence.

A few weeks ago...

...we asked some questions about a magazine that many gay people seem to view as one of their community's established institutions: *The Body Politic*.

We knew why it might be easy to see *TBP* that way. After all, it publishes like clockwork, and in the masthead of every issue you can find a long list of people who help keep it alive, strong and responsive to its community. As we said, *The Body Politic* looks solid.

But, as we reminded you then, things may not always be what they seem. We asked if you knew what really keeps *TBP* going. We talked about the incredible number of hours contributed every month by volunteer workers. We showed where the money that we need to operate comes from — and the gap that is left in our budget after the income from subscriptions, sales and advertising is added up.



We asked readers if they could help close that gap.

A lot of people said yes.

More than 200 of you responded, with messages of support from across Canada, throughout the United States and from Europe as well. People who

had never known before just how much *TBP* depends on volunteer labour saw their chance to get involved and called to ask how they could help. And in less than two months we received donations totaling more than \$3,600.

The response was heartening, but we still have one problem: it didn't really fill that gap in our budget. To do that, we have to raise at least another \$3,000.

Now we need it more than ever.

Why? Because we're heading into a year of legal battles even tougher than the one we've just come through.

Last year, as you probably know, we were found not guilty of mailing indecent material — an issue of *TBP* — and we launched action to get back records the police had held since their raid on our office in 1977. And we won.

The government appealed both victories. This year, on February 29, they won: *TBP*'s acquittal was thrown out and a new trial ordered. We've appealed *that* decision and will probably end up in court sometime in June to plead our case yet again.

The Body Politic Free the Press Fund is raising money to finance the case, taking that burden off those of us here at *TBP*. But even though we don't have to raise the money, much of our time and energy will be involved in these legal battles. Chances are, we won't be able to devote as much attention as we should to getting subscriptions, to selling ads, to promotion and planning — in short, to all those things that help keep *The Body Politic* financially secure.

We're going to need help making ends meet until we win our case once and for all.

We're asking you to give us a hand.

Maybe you meant to send your support last month and just didn't get around to it. This month, don't let the opportunity slip by — send your donation today. The address is *TBP*, Box 7289, Station A, Toronto, ON M5W 1X9. If this copy of *TBP* contains a prepaid subscription envelope, you can use it to send your cheque or money order to us.

Everybody here will really appreciate it. Together, we can close that gap — and keep *The Body Politic* going strong.

We haven't closed that gap yet.

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Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals
can only be the work of
homosexuals themselves."
— Kurt Hiller, 1921 —

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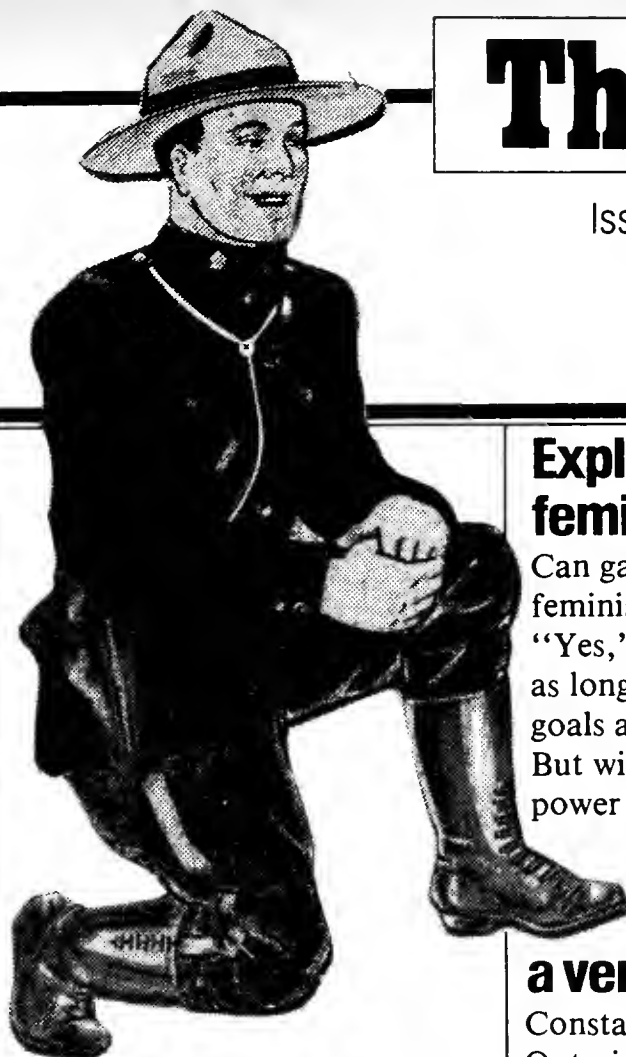
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This Issue

Issue 63 • May 1980



Explaining radical feminism p29

Can gay men and radical feminists ever forge an alliance? "Yes," replies Johanna Stuckey, as long as we recall our common goals and common antagonist. But will gay men ever give up power willingly?

Giving Head a very hard time . . p9

Constable Paul Head of the Ontario Provincial Police Force, the one in tennis shoes, was openly gay in Hamilton. The Force harassed him. The Force forced his resignation. The courts ordered him reinstated. The Force suspended him. But Head wants to be a gay cop, and now he's taking the Force to court.

Homo witchhunt . p21

Every time a new bit came in about an Ottawa homo, the RCMP's 3-A unit put a red dot on their special city map. Soon, it was so covered with red ink that they had to buy another one — the largest available. But it too filled up with red ink. Though the map plan bombed, the Mounties got their homos, by the scores. You too should be paranoid?

For something completely different . . p43

These people will come into your livingroom and put on a great show for you and your friends. A gay Tupperware party? No, says the Gay Community Appeal of Toronto, just building our community.



And all the Duncan Street Regulars:

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Community Page p43



This is no butterfly p33

No, it's Natalie Barney, 1896, in a dress by Worth. Jane Rule reviews *Portrait of a Seductress: The World of Natalie Barney*.

Also in this month's Our Image you'll find out how to forget Venice, to recall our hidden heritage, and to desire your states.

Get the General Idea?

Fighting victimhood . . . p25

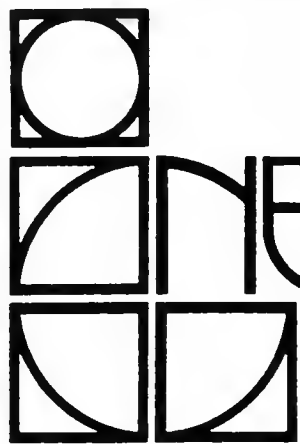
When LT left the restaurant at midnight, they first attacked him from behind. Could gay self-defence have made a difference? With assaults against lesbians and gay men on the rise, you may wonder if it could help you when you're under attack. It could.

And one more item just in case because it's spring already you're forgetting all about how paranoid you really ought to be, given the courts and laws we've got around this place p11

Your "Make it Carlsberg" could land you a criminal charge if the recent decision in Montreal's historic Truxx case is sustained on appeal. A gay bar is a common bawdy house.



Cover photo: Charlie Dobie. Designed by Rick Bébout. Thanks to Matthew Gould.



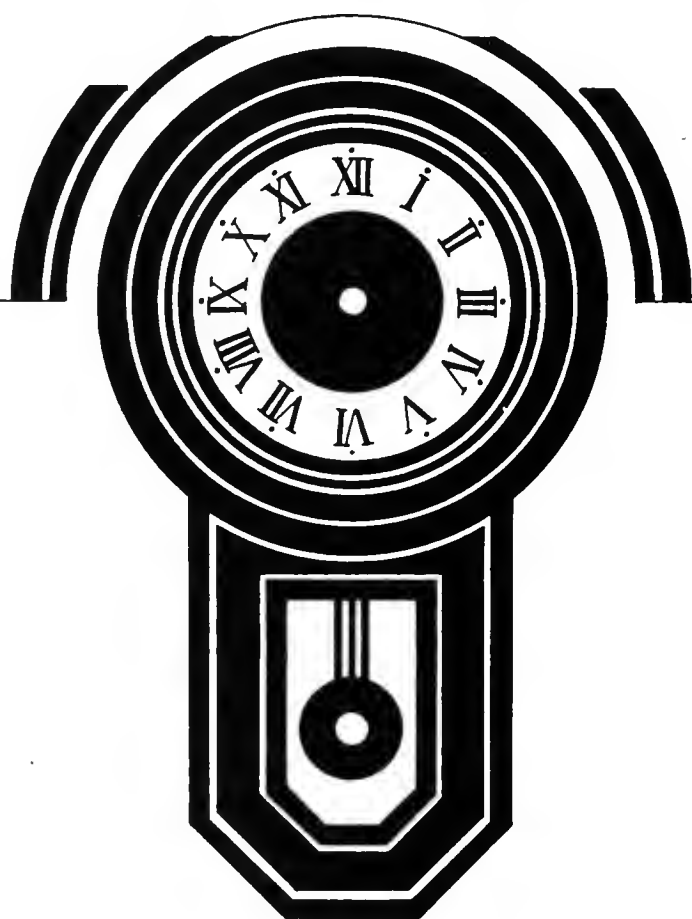
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TIVERTONS

Letters

The (baseball) gloves are off

The focal point of Michael Lynch's article "Diamond Studs: the politics of baseball" (*TBP*, March 1980) is the phrase "A very different concept of gay softball...is emerging in their (Riverdale's) structure." The balance of the article describes both leagues in some detail, allowing the reader to note the sharp contrasts. The author wisely chooses to give the Riverdale organizers plenty of rope with which to hang themselves.

To justify the split, how different is Riverdale's concept of gay softball? Allegedly, Riverdale wishes to "de-emphasize the 'gay' and emphasize the 'softball,'" yet they do not want women or straight men. These contradictory statements along with many others are ill-conceived attempts to mask what the article has made obvious: Macho Politics. For some time, Macho Politics had a well-established place in gay softball, stemming from its inception five years ago. At that time, players would be picked for teams in beauty-contest fashion: in public, one by one, starting with the best player and ending with... Other devices used to get rid of or discourage poorer players were public criticism of one's personal habits or ball-playing ability, and name-baiting.

I am happy to report that the Cabagetown Group Softball League has managed to rid itself of these practices. And there you have the true reason for the split. How ironic that many of those responsible for instilling amateur players with unearned guilt now find themselves in the dubious position of self-imposed outcasts. For those of you who still wish to be more like the professional leagues, take note: just as it is possible to know everything about etiquette and nothing about manners, it is equally possible to play "good baseball" and know nothing about sportsmanship.

Richard Maddocks
Toronto

Pseudo-intellectual bias

In the main, *TBP* reporting is fair and often revealing of events which the general newspapers have ignored (eg, arrests of gay men in Toronto, in the March issue). But when the direction of the news event is not in line with the ideological stance of the collective, fairness may be thrown to the winds.

The case in point is Bill Lewis's "report" or "analysis" (which it is depends on the first or second headline of the article) of a research project being conducted by one of my graduate students, Michael Sanders, MD. Lewis's report-analysis is neither fair nor factual. Items in evidence:

1. "nothing original about his proposal." Lewis obviously did not read it, or listen to Sanders's description of it. No previous piece of research has incorporated so many careful efforts at both methodological control and fairness. Lewis himself notes an original feature of the research later on (without admitting that it is original), namely, the inclusion of a measure of homophobia. He dismisses this feature as "naive." I

think it is not, but we can differ on that and still admit that it is original.

2. "the US Air Force will be the first to know the results." Nonsense. The first to see, discuss, and evaluate the results will obviously be the members of the committee supervising this research, including myself. The Air Force may eventually know them, but as long as I am present on the committee, the gay community will know them in at least as great detail and accuracy.

3. "Rigorous scientific method and reasoning are not taught in medical school..." Quite true, but this research is not being done in or for a medical school. Dr Sanders's committee includes fully qualified scientists in all the relevant areas — statistics, psychology, biology, and sociology.

4. Nothing, repeat, *nothing* in the Sanders study has anything to do with rats, in even the most remote way. The attempt to discredit this research by introducing the subject of laboratory rats and suggesting an equation between x rats and y homosexuals, is a transparent effort to trade on the pseudo-intellectual distaste for psychological studies involving rats. *TBP* editors are complicit in this inflammatory effort by topping the page with a photograph of the Clarke Institute as a "Rat House."

I have had at least as many confrontations with the Clarke Institute and some of its more retrograde scientists, at various conferences and meetings there, as anyone at *TBP*. None of those confrontations have involved rats (they *have* involved some much more frightening research reports, such as hypothalamic lesions to redirect sexual preferences). My first meeting with others on the Sanders supervising committee was quite a noisy confrontation. But in this case the committee, and especially Sanders, must be given credit for listening and for revising the research proposal substantially to meet gay political objections. You can get this information in the Lewis "report-analysis" if you read carefully and pick your way among the word-mines laid out to blow the whole issue sky-high. But should *TBP* readers have to pick their way among words deliberately intended to bias the reader? eg: "cute", "doesn't look like a psychiatrist" (compare "doesn't look gay," Mr Lewis!), "quick buck," "desperate for money," etc.

The irony of all this is that I fully agree with Mr Lewis's ideological position on science. It is certainly true that there is no such thing as objective science and that research questions are all a "function of the intellectual and social environment of the researcher." It is precisely for that reason that I ultimately agreed to join the supervising committee, after having made many objections to the original proposal and after seeing it amended. Dr Sanders, to his credit, wants to know the ideological objections to his research in advance, not after publication. He wants to anticipate and correct for those objections in the methodology. His "intellectual and social environment" (as long as I am on the committee), will include many reminders of the social nature of the structure of science, the alternative

"Dictionaries are prejudiced. Definitions like 'addicted to social pleasures' are written from the point of view of the guardians of public morality."

paradigms of sexual reality, and the politics of sexuality which underlie any such research.

On the other hand, Mr Lewis's so-called "analysis" shows a graver intellectual weakness, for, not only has he insulted the reader by inflaming his report, he has neglected to discuss with the reader some of the possible political implications of the outcome of the study. As one example, consider the effects of a positive finding, that there are biological markers of gender identity, but not of object choice. (ie, that the sex of the partner you prefer has nothing to do with your hormones, but the way you image yourself to yourself in terms of human-social sexual stereotypes does have a hormonal correlation). This would *not* — as I am sure Dr Sanders emphasized to Lewis — indicate any causal connection between hormones and gender identity. But it would have important implications for gay politics. Specifically, it would bear on the question of alleged "recruitment" of people into homosexuality. Obviously no one recruits hormones. Conversely, a negative result in the research will also have interesting implications for gay politics. I don't have the space in an already long letter to discuss all this, but Mr Lewis could have, instead of attempting to brainwash TBP readers against a legitimate and interesting piece of research.

Dr John Alan Lee
Toronto

Bill Lewis replies:

I could have scientifically criticized Dr Sanders's study using the knowledge gained from spending the past ten years doing basic research in biochemistry and animal cell physiology. Instead I felt it important to report with the bias of a gay layperson. Dr Lee does not refute that Major Sanders is employed by the US Air Force nor that the Clarke Institute and its studies reinforce the psychiatric tradition of defining homosexuality using medical models. I maintain the study has little relevance to the lives of gay people — not one person I know would even qualify under its definition of "healthy." (I, for example, drink and smoke too much, saw a psychiatrist for an extended period, and have a PhD in biology.)

Of course the implications of biological studies of homosexual behaviour need to be discussed further. Unlike Dr Lee, I believe that a hormonal understanding of our behaviour (cause or effect) will not alleviate the attacks we suffer, just as knowledge of the biochemistry of skin pigment formation has not helped blacks.

Stein and "gay"

About the following exchange on Gertrude Stein in the Pat Bond interview (TBP December/January):

She didn't know the word "gay" at all and wouldn't have liked it. We didn't in my era.

Then you don't think there were homosexual overtones when, in her story, "Miss Furr and Miss Skein (sic)," she says "They were gay, they were very, very gay"?

No, I really don't. "Gay" means happy.

I think there's more to it than that.

When deciding what someone meant by using a word, you look at the context, but you also consider what the word in itself means — both the community's experience of it (as recorded, imperfectly, in dictionaries) and the individual's (the writer's and the reader's).

Our individual feelings about "gay" (happy) are perhaps relevant to how we feel about "gay" (homosexual). Some have found the word appealing as a description of themselves because it has a warm and even defiant ring for them, unlike "homosexual." Others feel it confirms a certain stereotype of superficial merriment or that it is unforthright ("homosexual" at least has "sex" in it) or that it is not appropriate for an oppressed group (whereas "faggot" and "dyke" are words we have taken from those who hate us and turned around).

These individual feelings about the word are a part of the larger community's experience of it. "Gay," like all words, has a social history. The *Oxford Dictionary* records "gay" as meaning "addicted to social pleasures and dissipations," "of loose or immoral life," with the first example dated 1637. Beginning in the early 19th century, it was used of women in the sense "leading an immoral life, living by prostitution." So "gay" has long been related to sexual morality. Its most recent use, in the sense of "homosexual," is no perversion of language, as is often claimed in the straight press.

The latest *Oxford* supplement takes its first example of "gay" (homosexual) from a 1935 source on underworld and prison slang (ie, 1935 is the date of the first written evidence the dictionary-makers found; spoken use would go back much further). The compound "gay-cat" is also given, in the sense of "a young or inexperienced tramp," and an example from 1950 says a gay-cat runs with an older tramp, always with a connotation of homosexuality (the first written record for "gay-cat" is dated 1897). The *Dictionary of American Slang* says "gay-cat" has also been used in a group of senses associated with jazz: "an active, lusty person who enjoys life," "a ladies' man," "even occasionally used to mean a homosexual jazz musician." Unfortunately, there are no examples or dates.

One problem with using dictionaries to find out the social history of a word is that most of them are prejudiced. Definitions like "addicted to social pleasures" and "leading an immoral life" are obviously written from the point of view of the guardians of public morality. The *Oxford* calls these senses of "gay" euphemisms, and it gives to the sense "homosexual" the negative label "slang." What the dictionaries don't tell us is whether the disreputable gay outcasts in question used the word in a positive way to describe themselves. The views of dictionary-makers influence our feelings about this and other words: schoolteachers, usage experts and letter-to-the-editor writers repeat these views, endorse dictionaries and thus create a part of our linguistic culture.

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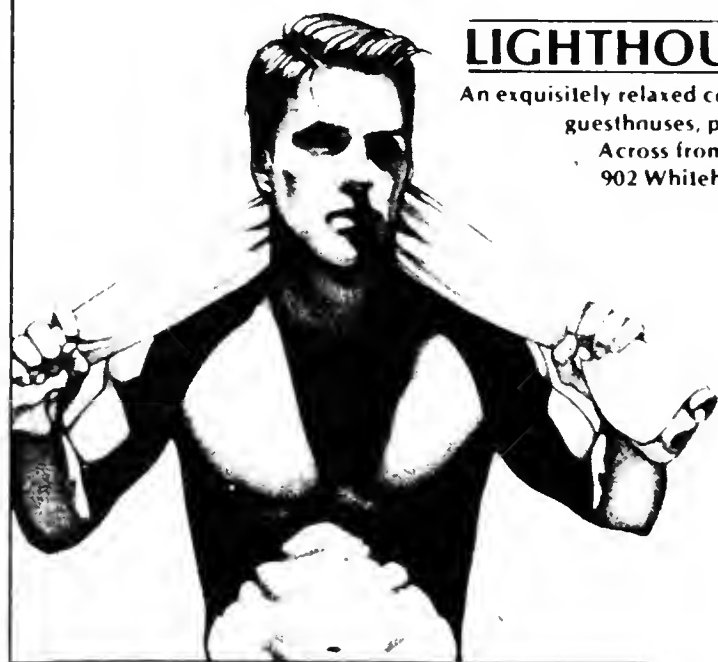


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“Gertrude and Alice were ‘ladies’ in the Victorian sense... when Gertrude once used the word ‘cock,’ I felt as if a bucket of water had been thrown over me.”

What about Gertrude Stein? In 1922, when the story was published, did she know any of the sense of “gay” mentioned above and, if so, how did she feel about the word?

One thing is certain: Stein knew the English word “happy” and did not use it in describing these two women, Miss Furr and Miss Skein, who lived together. It is hard to tell from the story just what their “being gay” consisted in. Even if they were just “happy,” the story still invites us to imagine what the source of that happiness was. It could have come from “addiction to social pleasures,” from a non-conventional female lifestyle, possibly including sexual aspects. Stein could have meant that and her contemporary readers could have taken it that way, even if she and they had no knowledge at all of the sex-related meaning of the word in the speech of others.

Brian Mossop
Toronto

Bond's Stein

Somewhat belatedly a copy of *The Body Politic* (Dec 1979/Jan 1980) has fallen into my hands, the issue that contains the interview which Michael Lynch and Mariana Valverde did on Pat Bond's interpretation of Gertrude Stein. It is a very good interview, but Pat Bond — like so many persons who have fallen under the spell of Gertrude Stein and Alice B Toklas — seems to have developed a kind of hallucinatory squatter's rights on Gertrude, and is all too busily engaged in trying to mold Gertrude into an echo-image of Pat Bond. This is a mistake.

To begin with, there's that matter of money. Bond says in your interview that Stein “lived on a small income,” that she didn't have to earn a living, and “Never having to earn a living sets her apart from most lesbians I know.” Yes, the income was there, but the impression Bond leaves is that Gertrude was extremely wealthy and such an impression is far from true. The years preceding *The Autobiography of Alice B Toklas* were lean indeed; food was borrowed, repaid, and shared; shoes were re-soled; garments turned and hemmed, sheets cut into dish-towels, and so on. All the frugalities that Alice later blamed on the rationings of World War One were in part brought about by the fact that life with Gertrude was sometimes very hard indeed when it came to having enough money.

There are other small errors. Leon Solomons, the man with whom Gertrude did the paper on automatic writing experiments, was not the “man who leaned against her” in the college theme she wrote for William Vaughan Moody; she wrote that theme in May, 1895, and did not meet Leon Solomons until September, 1896. And the “designer friend” of Gertrude's was not Balenciaga, but Pierre Balmain.

All this is nitpicking, of course, but when Pat Bond assumes the mantle and tone of authority to correct my statements in *Dear Sammy* about Gertrude and Alice, one grows a bit restive. Bond never knew Gertrude Stein. I did. I

would have no reason to lie about the events described in the memoir attached to the letters which Gertrude and Alice wrote to me. But with a kind of *ex officio* attitude (now that she's pretending to be Gertrude Stein), she somehow permits the pretense to shade over into reality, to hallucinate that she has become Gertrude Stein, and can therefore correct my statements.

A careful re-reading of the episode in which Gertrude appeared naked will show the completely accidental quality of the encounter. I was quietly packing my toiletries in the bathroom, with the door open and the light on. The bedroom door of Gertrude and Alice directly adjoined the bathroom. When Gertrude suddenly appeared, naked, she thought I had left the light on and had come to turn it out. Just what Miss Bond's “tricky ways” of learning how to slide out of bed without revealing her “bod” has to do with this accidental encounter, I must confess, I have no idea.

Another point: Gertrude *did* use the words “lesbian,” “homosexual,” and “gay.” As far as I am concerned, I heard them only once from her in 1939 when we were having our “open” discussion of homosexuality. One thing Bond seems not to realize — having been brought up in the hard and vulgar schools of the military and elsewhere — is that both Gertrude and Alice were “ladies” in the Victorian sense. They did not indulge in vulgarities or vulgar speech; when Gertrude once used the word “cock” to illustrate a point she was making about the difference between the French and the Americans, I felt as if a bucket of water had been thrown over me. To think that she would have used the word “dyke,” had she even known it, or made a vulgar joke about sticking her thumb in the dyke to stem the tide, is absolutely incredible. They had a monogamous marriage; they were abstemious; and they were never vulgar. Aside from the basic unconventionality of their liaison, they could have been a couple of spinsters dwelling in Middle America.

Pat Bond has made over Gertrude Stein into her own image and, although her performance may be amusing to lesbian audiences and keep them rolling on the floor, it is only the performance of a theatrical rowdy; it is not the real Gertrude Stein at all. The performance of Pat Carroll at the Provincetown Playhouse in New York City strikes much closer to the original. I suppose we should be grateful to both Pats for helping to keep the memory of Gertrude green, but for God's sake, please ask Miss Bond not to make corrections in what I had to say about Gertrude and Alice. I do not claim her fault to be one of *lèse-majesté* against me. Her “authoritative” statements are merely the wishful productions of her incomplete knowledge and her highly coloured projections. They are not based on first-hand acquaintance. As such, some of her high jinks are very offensive to the remaining few of us who actually knew the pair.

Samuel M Steward
Berkeley, California

Taking Issue

by Jeff Richardson

Physician, study thyself!

Although I applaud much of Bill Lewis's analysis ("Is a healthy homo worth more than 2.5 rats?" *TBP* March 1980) of the biological research into homosexuality currently undertaken by Major Mike Sanders at Toronto's Clarke Institute, I regret that Lewis chose to discredit Sanders predominantly on the basis of his affiliation with the US Air Force.

I regret this for two reasons: firstly, our objections *on principle* to hormonal research should be more cogently and forcefully articulated; secondly, Sanders can (and does) now address audiences of potential experimental subjects as the underdog, the well-meaning "gay-positive" researcher who *TBP* so "unjustifiably" maligned. If I might, I would like to take up some of the themes touched upon in Bill Lewis's article in order to discredit Major Sanders (and his ilk) on yet a firmer basis.

Mike Sanders's performance before potential recruits is virtuoso; not only does he exploit his "underdog" position, he also adroitly inculcates a sense of fear: "if I don't do this research, someone less homophobic will; in fact, in East Germany right now..." Besides, as he hastens to point out, his study in no way proposes to establish causal links between hormones and homosexuality, but merely to discern a "correlative cluster of variables." (The litigious repetition of this phrase in Sanders's speeches is benumbing.) Some gays argue that "correlative clusters" lay the groundwork for further studies which may or may not establish direct hormonal links. Whether or not this is the case, it is worth examining the motivations and rationale of those vocal on either side of the issue.

Those gays who fear the discovery of hormonal causality do so with good reason: it could further our oppression by bringing about enforced injections to turn us straight. (Paranoiac thinking? Far from it.) Yet, on the other side, there are those gays who would acclaim the discovery of a hormonal connection so that they can *define* their gayness. One gay man told me (after a Sanders recruitment session) that he's been "swinging both ways" lately and is confused: if only a blood-test could tell him his *true* orientation... An extreme example, yes, but it is symptomatic of a modern cultural phenomenon: the mystique of science.

Such an observation would be trite if it weren't for the fact that daily we wait upon science passively, *pathetically*, to delineate us. We presume that scientific enquiry proceeds upon some inner logic of its own, we grant nothing immunity from it (theoretically), we reify it. Such assumptions must undauntingly be drawn into question, for man *makes* science, and scientific enquiry — like all human action — is *political*. (The selection of projects to be funded is political; the uses of science are political; the ideology of science itself is political: it cannot be otherwise.)

But let us for a moment go back to those supporters of Sanders's work who have to this point avoided scrutiny. I speak of those who admit that his "correlative clusters" may lay the ground-

work for further hormonal study, but who believe no hormonal causality will be found. I respect their sincerity and intent — to bury this oppressive spectre once and for all — but I suspect them of naiveté. No study or series of studies will lay low this spectre as long as the straight majority is homophobic; studies "in our favour" will be swept under the rug, and money will always be available for research with a contradictory hypothesis *until the day* we are accepted and respected as *we are*. Direct political action can liberate us: yet another study (or plethora of studies) will not.

Bill Lewis has rightly noted that "there is no such thing as 'objective science'... How the research problem is seen — the kinds of questions asked and the assumptions made, are all a function of the intellectual and social environment of the researcher." Thus to my point: the very question, "why are we gay?," is equally the result of an intellectual and social environment — one that is homophobic. It may very well be that someday we will learn of a causal connection between hormones, or dominant mothers, or genetics, or *hyperventilation* and homosexuality, but the question as to why we are gay is at this point in our history *invalid*. Invalid because its pursuit cannot be liberating: it is a diversion from the central issue which is: our full human rights in this society.

Example: I would say that in nine out of ten cases when I come out to someone the immediate question asked is: why do you think you're gay? Admittedly, there is an element of legitimate curiosity here, but the fact remains that it thrusts the onus onto me to explain myself in terms comprehensible, *acceptable* to them. Never has the person in the other position felt obliged to explain himself, to be introspective enough to question whether his attitudes and his actions towards us have been those due us as individuals with full rights and dignity.

If we allow ourselves to be diverted by the red-herring of origination, we are complicit in our own repression. Let them explain themselves, prod the weaknesses and contradictions in their arguments and behaviour, *make them think again* in a way "scientific" studies never will.

At this period in history, for us as a movement of liberation, why we are gay is irrelevant. The valid questions are: why are we afraid to come out at work or to family? why are we fearful for our physical safety? why are we denied basic civil liberties? The answers are not in hormones!

We should not assist Mike Sanders (or any hormonal researcher) because for us at this time his questions are obfuscating, reactionary, irrelevant to gays as a group: let the researchers *study themselves*; more pressing needs attend us. □

Jeff Richardson is a student in English at the University of Toronto.

The Body Politic welcomes your letters. Write to TBP Letters, Box 7289, Stn A, Toronto, ON M5W 1X9. Submissions for "Taking Issue" should be marked as such and should not exceed 1,000 words.

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The oppression of machinery

Operation Fruit Machine. The Mounties, on a campaign to root out deviates from the civil service, devoted incalculable hours and dollars to the task of perfecting a device for detecting homosexuals by measuring pupil dilation. It all sounds too much like Dudley Dooright or the Royal Canadian Air Farce to take seriously. However, we now have journalist John Sawatsky's very sobering account, in *Men in the Shadows*, of the RCMP Security Service's purge of homosexuals from the federal civil service during the 50s and 60s. (See excerpt p 21.)

Scores of gay men were fired without recourse to appeal. The mere *suspicion* of homosexuality was enough to convince the Security Service that employees were either subversive or security risks and therefore dangerous. No one was untouched by the shakedown; no one, from senior administrator to junior clerk, was exempt from the witchhunt. The fruit machine was the most ludicrous manifestation of the RCMP's obsession, but it was only a small part of the story.

Sawatsky has been helpful in bringing the murky doings of the Security Service into the light of public scrutiny. It is clear that his account of this country's homosexual witchhunt only skims the surface; that there is a much longer story to tell about these casualties of the Cold War, these other "men in the shadows." Sawatsky provides only a hint of the personal tragedies and the ruined lives. We need to know much more. How many men were actually fired? How many others, if any, salvaged their jobs by being open about their sexuality? How many, if any, protested? And how much money was actually spent on these futile efforts?

For more than two years now, the McDonald Commission has been hearing testimony about RCMP abuse of power and their illegal activities. None of this extensive investigation has even touched on the persecution of homosexuals or the fruit machine operation. Why was the Commission, with its considerable power and resources, unable to discover what a single journalist was able to? If the Commission was aware of this disreputable episode, why was it complicit in the cover-up? And, now that we know of its existence, what is the Commission going to do about it?

The tale of the fruit machine is a study in paranoia: theirs and ours. Theirs because, if this kind of behaviour isn't an example of paranoia, nothing is. And ours, because if victims of such persecution don't have grounds for paranoia, no one does.

The absence of an organized, public, and vocal gay movement, the terror that was no doubt born of the persecution and overwhelming isolation of gay civil servants in that era, and the obsessive secrecy of the Security Service — all of these factors almost succeeded in burying an important chapter of recent gay history.

We must never let it happen again. □

The machinery of oppression

What are we to think of the Paul Head case?

He was hounded out of his job because he is gay, and he is fighting to get back in. That is the kind of case we usually champion.

He was, however, a policeman with the Ontario Provincial Police. And there are those of us who are tempted to put aside our demand for the right to work as openly gay people when it merely means winning the right to join the ranks of our oppressors. It may seem difficult to get worked up about individuals being bumped from the Armed Forces, or about cops who suddenly have to start looking for another line of work. However, while it is important to recognize the limitations of defending gay women and men who might, under some circumstances, be in a position to contribute to the oppression of other gay people, we must also recognize the practical problems of earning one's keep. It is not difficult to see why the money and independence offered by the military would be very attractive to many lesbians, or why, given an interest in "helping people" (as Head put it), a gay man might choose to work for the police.

We have no illusions that the presence of open gays and lesbians in either the military or the police will make a difference to the way those groups operate. There will be too few of us, we don't set policy, and we don't make the laws.

And there is no doubt too that it would be a highly reprehensible act if Paul Head ever charged a man with gross indecency, or participated in a bath raid, or was part of any other police operation directed against gay people. But that, finally, is a matter between him and his conscience. The responsibility of the gay community in this matter is to ensure that discussions go on which make it clear to people like Paul Head that this is a matter of conscience, and that he has options other than simply following the previous pattern of police work, or thoughtlessly enforcing the letter of the law.

There is, of course, the matter of the 13-year-old boy. There is no doubt that Head's relationship with him — whatever it was — will be both the focus of media attention and the lever the OPP will try to use to get him out. They will go for the jugular with it — using for all it's worth the stereotype of the gay man as child molester.

However, only one question need concern us. Did Paul Head use his power and position as a police officer to persuade a reluctant boy to have sex with him? If he did, he should be dismissed. If he did not, and the boy was a willing participant in whatever happened, then their relationship should be a concern of neither the Force nor the public. The matter should be investigated, of course, but *not* by the police.

We must support the right of gay people to work openly in whatever profession they choose. If an investigation clears Paul Head of any charge of coercion, Paul Head should get his job back. □

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Gay cop bumped from the OPP fights court battle to get job back

TORONTO — Paul Head, a 30-year-old openly gay constable with the Ontario Provincial Police (OPP), has been suspended from duty and charged with discreditable conduct only seven days after the Supreme Court of Ontario ordered the Force to reinstate him. Head now has to go back to court with an application to have the charge quashed.

Head was apprehended the evening of March 6, 1978, coming out of the Windsor Hotel in Hamilton, a place where gays often gathered. He was told he was being charged with gross indecency, and contributing to the delinquency of a juvenile.

Between 11 pm, the time of his "arrest," and 2:36 am, when Head's typed resignation was handed to one of the investigating officers, the Divisional Court of the Supreme Court of Ontario found that "during almost four hours of continuous interrogation (Head) was faced with a number of threatening prospects." According to Head's sworn deposition to the court, he tendered his resignation "in response to suggestions made to me by members of the OPP ... that were I to (resign) a lesser charge would be preferred against me and that some intervention on my behalf would be made by members of the investigating police force."

According to the police, Head was in an emotional state and "was fighting back tears" when his resignation was being discussed. That was early in the morning on March 7, 1978. Two days later, when Head had been able to contact his lawyer, OPP Commissioner Harold Graham was notified in writing that the resignation was being withdrawn. But Graham said it had already been accepted and could not be withdrawn. Paul Head decided to go to court to fight for his reinstatement.

On March 21, 1980, three judges of the Divisional Court, a branch of the Supreme Court of Ontario, unanimously ordered that Head be reinstated retroactively as a member in good standing of the Force as of March 7, 1978. Head was awarded his legal costs. The OPP were refused permission to extend the time limit within which they could charge him with "a major offence" under the Police Act.

In written reasons released March 24, Mr Justice Robert Reid found that "the events ... strongly suggest the application of pressure to extract a resignation... There is no question that P C Head was in a highly emotional state... Head believed he was being offered an inducement to resign." (Head was initially charged with both gross indecency (an indictable or serious offence) and the lesser charge of contributing to the delinquency of a juvenile. The more serious charge was later dropped, and Head was allowed to plead guilty to the lesser charge. He was given a suspended sentence and put on probation for a year. That year has just elapsed.)

"No reason has been advanced by Inspector O'Rourke for rushing the event," continued Reid. "The reason is apparent. It was to catch Head off-balance and to get an embarrassment to the Force off the Force's hands immediately."

"A forced resignation is no resignation at all," Reid concluded. "Equally, a resignation extracted by pressure and the prospect of a lesser charge from one who is with good reason emotionally upset is not a resignation." Mr Justice David Henry and Mr Justice Allen M Linden agreed.

Head reported to the Burlington headquarters for work March 31, but was immediately served with a suspension notice signed by Commissioner Harold Graham. He was told he was charged with "conduct likely to bring

discredit to the reputation of the Force." The conduct referred to apparently is the same conduct that resulted in the criminal charges which were disposed of in court over a year ago.

An internal police disciplinary hearing, where Head would be tried on the new charge, was scheduled to be held April 14. But Head's lawyer, Paul Osier of Caledonia, has filed a motion in the Supreme Court of Ontario to quash the charge. Head and his lawyer say the police have only six months to lay a charge under the Police Act. That time period has long since expired, they allege, and the Crown was refused permission to extend it on the grounds that the OPP should not benefit from their own wrongdoing in the way they treated Head.

In the meantime, Head has had no word on the two years' back pay he is claiming the OPP owes him as a result of his court victory. For the time being, he is running his father's men's wear store in St Catharines, but what he real-

ly wants is to be back in a black-and-white OPP car, where he worked for four years with an excellent record.

During the past two years, he has tried to find other police-related work while the court cases have dragged on, but all opportunities have gone down the drain when employers' investigations revealed Head's problems with the OPP.

"I know I'll have a hard time if I get back in the OPP," Head told *TBP*. "What can you expect? I'll be the only openly gay cop on the Force. But police work is what I want to do."

James Erskine, OPP Deputy Commissioner, told the *Globe and Mail* that "we don't have room on the police department for someone like that." He said OPP officials would be meeting with Solicitor General Roy McMurtry to see what they could do about the situation.

If the new charge of "discreditable conduct" is ruled valid and Head is found guilty, he can be dismissed from the Force.

Paul Trollope



The one in the jeans and Adidas

The night Paul Head discovered the Force wasn't with him

Paul Head was being followed. The car was a Chevy Caprice, and it drove by slowly and the guy in the front seat stared at him. Paul said he didn't think much about it at the time.

He drove back to his parents' home in St Catharines, changed, and drove to Hamilton and went to the Windsor because the other gay bar, Billy's, was closed. About 11:30 he left. There was a Chevy Caprice in the parking lot directly in front of him. As he headed across the lot toward his own car, another car pulled in with two men in it. Then a third car, also with two men. Then he noticed the Chevy was coming up behind him.

A cop got out.

"We've got to talk to you."

"What about?"

"We can't tell you. Get in. We're taking you to Burlington."

Burlington is the District Headquarters of the Ontario Provincial Police. Paul Head had been a constable with the OPP since May, 1974. But this night, March 6, 1978, he was sitting in the front seat of an OPP vehicle, not as a cop but as a criminal. They had not said he was under arrest, and he didn't have to co-operate. On the way to Burlington, he asked what they would have done if he had refused to come along. "We would have dragged you in if we had to. That's why we brought five guys."

They reached Burlington around midnight. Head asked if he was under arrest. They said no. He asked if he could call his lawyer. They said no. They said wait for the Inspector.

Inspector W B O'Rourke did have the courtesy, after Paul Head had been held for a few hours without knowing why, to tell him he was under arrest and charged with gross indecency. He was finally allowed to call his lawyer. Then he was photographed, fingerprinted, stripped and given prison garb. A little later, they asked for his resignation. He said he'd like to call his lawyer first. They said, give us the resignation now, things will go much better for you. "Just type it out. Everything will be fine."

"So I typed out the resignation," Paul said. "I was numb. I had no feelings. There was nothing in my mind."

He slept in a jail cell that night. He woke up once, screaming.

It was not the kind of situation anyone would have guessed would have been in store for Paul Head. He was 28, he had been the class valedictorian in his OPP orientation class, and class leader in both courses at the Ontario Police College. The remarks on his "Record of Performance" said "This man has received more favourable recognition from instructors than any Recruit 'A' we have had in several years. ... They considered him to have real good potential." He'd been married, was now separated, but still good friends with his wife.

Paul Head loves police work, though he's a bit naive about it. "A policeman is always told to be honest," he told me. "I'm not conditioned to lie. I tell the truth."

The truth was, he was a gay cop in the OPP, and the truth was slowly leaking out. There were a lot of little things. A couple of other officers wrestling in his room found some porn under his mattress. They told Paul not to worry



Missing his black-and-white car: Paul Head fights to keep his job as an openly gay police officer.

about it. A body tap on a plainclothes OPP officer recorded a suspected drug dealer saying, "Head's a nice guy, but he's a queer." The other cops gave Head the tape at the end of the investigation and told him he'd probably want to keep it. It was also getting public. Maybe too public — at least for the OPP. Paul had a lover. Some of his friends could be described as "blatant," but he had no compunction about seeing them.

Paul Head doesn't know why it happened when it did. Maybe it was just another cop who didn't like queers — the arresting officer would later tell Head's sister, "Paul may be a great guy, but I hate faggots." Maybe it was the kid he kept meeting at the Fairview Mall in St Catharines — he'd told Paul he was 16 but he was only 13 and the Toronto Sun has made much of how the boy was taken advantage of, and how he's been traumatized, and now says, "It's like I can't be a normal guy ever because it's always with me." The boy's family is strongly fundamentalist Christian, and he was sent to a fundamentalist counsellor for "help."

Paul says the boy was notorious for hanging around the mall washroom long before he met him. "The first time

I met him all we did was talk," he says. "He was going with everybody and anybody and I told him he was going to be in for a lot of hardship if he wasn't careful, that he was young and good-looking, and men would try and pay him."

The boy said, "I'd pay you." Whatever the reason for getting him out, the OPP wants to keep him out. As a notoriously public gay policeman, he does not fit the image. (Not that the Force is exactly lily-white. He remembers a convention where a prostitute was brought in and paid \$40 to give cops blow jobs.)

The latest development? On the evening of April 10, Paul Head went home and started to get dinner ready, but he decided to put the garbage out first. He took out the one bag and put it next to three that were already there from the house next door. He went back in. For no particular reason, he looked back out the window. He saw a brand new Monte Carlo pull up to the curb, saw a man get out, pick out his bag of garbage, put it into the back seat and drive off.

Head said there was only garbage in the bag.

Gerald Hannon□

TOUCH fingers United Church for slow progress on sexual rights

TORONTO — A United Church official has responded to an open letter from the Toronto Organization of United Church Homosexuals (TOUCH) which criticized his public advice to gay church members.

In *The Body Politic* (February 1980), Dr Howard M Mills, the secretary of the Division of Ministry, Personnel and Education, was reported to have said: "Our advice to homosexuals is not to press the question at this time because the Church doesn't have a clear mind and has an uneasiness about that lack of clarity."

In an open letter sent March 17 to Mills and to *The Body Politic*, TOUCH responded, in part:

• "We believe that only in open dialogue with gay people can the Church make up its mind in an honest, informed and faithful manner."

• "How are we to engage our own Church in this dialogue?... We are asked not to struggle, but to sit by while others presumably fight for us. That form of oppression is perhaps the great-

est indignity that could be done to us."

Responding March 26 in a similar open-letter fashion with copies sent to TBP and to the church's monthly magazine, *The Observer*, Mills replied, in part:

"My intent was to discourage particular persons from declaring themselves and then challenging the United Church to ordain or commission them. I did not intend that the 'question' or principle of admitting known homosexuals to the order of ministry should be suppressed."

"Indeed the whole purpose of our Division's approach has been to promote conversations across the church about that question, including wherever possible, homosexual persons who are willing to risk acknowledging their orientation at least to the immediate conversational group."

TOUCH member Rev Eilert Frerichs responded to Mill's letter, saying that "while he offers us personal support and help, the Church as an organization is not being involved."

TOUCH can be reached at Box 249,

Stn E, Toronto, ON M6H 4E2.

The Observer revealed in its March issue that members of the Conference Interview Board, a body which examines candidates for ordination, agree that "homosexuality itself doesn't make a person unfit to be a minister."

The board members seem most favourably disposed to gays who adopt a heterosexual lifestyle. They agree that they might consider it significant whether the candidate is "seeking/maintaining non-promiscuous mutually supportive relationships."

The same issue of *The Observer* also announced the completion of the report of the Task Force on Human Sexuality. The report is to be presented to the church's General Council next August. It will be the basis of a church-wide discussion of sexual issues, culminating in a policy review at the next General Council.

According to *The Observer*, the report:

• "suggests society has been unfair to homosexuals, limiting their civil rights, ignoring their contributions, judging them with prejudices not supported by facts."

• says "there is no reason why mature, self-accepting homosexuals, any more than heterosexuals, should not be ordained."

• "recognizes there is much fear of homosexuality in society which would make placement, an essential requirement for ordination, difficult."

• "rejects sexism in language, social and economic structures, in the conventions of society and in attitudes of individuals."

• "also includes sections on sexuality and people in special circumstances — the handicapped, the aged and the seriously ill."

Although the report has not yet been released, the *Observer* story triggered a flurry of media reports focusing on points likely to provoke uninformed opposition.

A balanced account of the report will be possible in mid-June, when it is released for public examination.

Ken Popert□

Gay centre project closer to realization

VANCOUVER — After nearly a year of organizing and fundraising, the 275 members of the Vancouver Gay Community Centre (VGCC), elected a board of directors March 23, and incorporated under the BC Societies Act April 9, thus gaining access to a trust fund of \$4,800. The fund contained proceeds from various community events, including the Unity Week Picnic and a gay film festival.

There are ten male and ten female positions on the board of directors. The executive includes co-chairs Grace Flesher and Wayne Hellard; two directors of centre development responsible for fundraising, Dael Kegler and Lyn Guy; treasurer Susan Kreiger; membership developer David Myers, and secretary Jake Thomas.

Board member Greg Cutts, active in

local gay media, explained the intent of the centre. "We see it as an umbrella organization integrated with, but not dominated by, existing organizations in the city. The centre will be responsible to individual members only; businesses and groups will be encouraged to join as non-voting associate members, and the constitution stipulates that the centre shall at no time endorse a political candidate or party platform."

The centre plans include a library, drop-in centre, office space, 24-hour phone services, counselling, housing, employment, medical and legal services, and educational-recreational programmes.

A special committee is compiling a list of gay organizations and services in the province, "so the average gay person in Vanderhoof or Yellowknife will have access, through public libraries, to the resources presently available only in larger centres with organized gay populations," said Flesher.

The mailing address of the VGCC is Box 2259, MPO, Vancouver, BC V6B 3W2.□

Tory poll shows conservative mood

TORONTO — A secret public opinion poll recently released by the Ontario Government found that over two thirds of the residents of the province would censor movie scenes showing sex between two men or two women. The report found that a majority of residents think there should be censorship of films and that the current film classification system is not strict enough in terms of sex in general, violence and offensive language.

The results of the poll were made public March 11, along with 21 other opinion polls conducted for various government ministries. The Tory government had come under fire from the press and the Opposition for withholding information gathered at taxpayers' expense.

The report on movie censorship, part of a larger survey called *A Study of Attitudes in Ontario*, was conducted by Market Facts of Canada in September 1979. It surveyed a thousand residents 18 years of age and over across the province.

"The prevailing mood of the people of Ontario," concludes the report, "is one of conservatism." The portrayal of sex on the screen seemed to cause respondents particular concern. Almost two thirds of the people surveyed felt that sexual intercourse could not be treated in a tasteful manner on the screen. Sixty-seven percent would cut scenes showing "sex between two women or between two men." However, only 47% would ban a movie which portrayed someone like Adolf Hitler in a sympathetic light.

The category that most (91%) of the respondents said they would cut or ban was labeled "sexual exploitation of children." This phrase, never defined, was the least specific of all categories included in the survey.

Ed Jackson□



Wild in the streets: Police and gays clash the night following the raid on Truxx.

Judge finds Truxx owner guilty of keeping common bawdy house

MONTREAL — In a decision with frightening implications for the status of gay bars and baths across the country, a Municipal Court judge has found the owner of the bar Truxx guilty of "keeping a common bawdy house."

In a 24-page decision handed down April 2, Judge Roland Langlois found Giuseppe Salvaggio guilty as charged. Langlois sentenced him April 10 to ten days in jail and a \$5,000 fine. The judge said the sentence could be served on weekends. Salvaggio's lawyer, Germain Champagne, has announced that he will appeal the decision to the Quebec Court of Appeal.

The police raid on Truxx was one of the first attempts — and certainly the most dramatic one — to use the notoriously vague bawdy house laws against the gay community.

In the early hours of October 22, 1977, more than 50 heavily armed police, some with machine guns, raided Truxx and arrested and charged 146 men for being "found-ins" in a common bawdy house. It was the largest mass arrest since the War Measures Act.

The men were held without bail for 15 hours, and forced to undergo compulsory VD tests — circumstances which prompted the *Montreal Gazette* to editorialize, "why were they all tested for venereal disease rather than for tuberculosis or heart trouble? It is commendable the police are concerned with public health...but there is something unhealthy in their concern (in this case)."

The raid, however, is seen as being indirectly responsible for the inclusion of sexual orientation in the Quebec Charter of Human Rights and Freedoms. The response to the attack was so massive — more than 2,000 gay men and women clashed with police the following night — that Justice Minister Marc-André Bédard hastily announced a meeting with the Human Rights Commission to discuss the inclusion of sexual orientation in the code. At ten minutes to midnight on December 15, the Quebec National Assembly made it illegal to discriminate against gay people in employment, housing, and access to public services.

Judge Langlois's recent decision, however, has added a new legal peril to gay life in Quebec — the possibility that any ordinary gay bar could be charged as a common bawdy house. Although police at Salvaggio's trial said that sex was occurring in the washrooms, all 27 defence witnesses denied that such was the case. Langlois, however, devoted only one paragraph of his 24-page judgment to defence testimony, and commented merely that it was "contradictory." Twenty pages of the judgment were devoted to an analysis of police testimony.

Courtroom observers feel that Judge Langlois was both hostile to the defence and embarrassed by the case. He blushed frequently during police testimony

concerning alleged sexual activities in the bar. According to Jeff Richstone, lawyer for many of the "found-ins," Langlois was unable even to bring himself to use the word "sex," and referred instead to "tender activities."

One of the grounds of appeal, in fact, cites irregularities in the trial in that the judge frequently took on the role of prosecutor when questioning witnesses for the defence.

None of the "found-ins" has yet come to trial, and Richstone is now afraid that this decision will prompt the Crown to move for an early trial. He said it would be much more likely they would be found guilty now that the owner has been found guilty of "keeping."

The case may also have implications for the "keepers" and "found-ins" in the Barracks and Hot Tub Club cases in Toronto.

Gerald Hannon

Ad in teachers' mag draws anti-gay flak

ONTARIO — Some high school teachers don't want their federation's magazine to carry advertisements for the Ontario Gay Teachers' Caucus.

Forum, the "official organ of the Ontario Secondary School Teachers' Federation," has been publishing a four-line classified advertisement asking homosexual teachers to contact the Caucus through a Toronto post office box. Mrs Jill Mills, *Forum* secretary and the person responsible for the classifieds, told *TBP*, "The ad has caused quite a stir. I've received quite a few calls about it — some of them rather aggressive."

The ad first appeared in the October 1979 issue and has been repeated in the three issues which have been published since then. Mills said she was first approached by the Caucus in 1978, and it took a year to get a ruling on whether the ad was acceptable. The Provincial Executive decided that the guidelines of the Advertising Council of Ontario should be followed. The Council's guidelines say that if an ad is legal and not morally reprehensible, then a publication is to use its own judgment as to its acceptability.

The March issue of *Forum* contained three letters to the editor which questioned the Provincial Executive's judgment.

John H Godward, vice-principal of Park St Collegiate Institute in Orillia, and nine of his staff members asked that their subscriptions be cancelled and the cost deducted from their OSSTF fees. The magazine is currently sent to all 35,000 OSSTF members. Mrs Mills said that several schools had cancelled their subscriptions but that, although none of the letters received was positive, there were a number of supportive phone calls.

The question of the ad's acceptability

for a second year in *Forum* will be raised again before the Provincial Executive this summer. Morris Richardson, General Secretary of the OSSTF, is "concerned at the controversy," according to Mills. Both sides will be represented, she said, the Gay Teachers' Caucus by a letter from its coordinator and the opponents by all the letters they sent in.

Liaison discussed at McMurtry meet

TORONTO — Five gay activists met Attorney General Roy McMurtry March 31 to discuss concerns of the gay community that were not "before the courts" — a condition that McMurtry had insisted on.

The AG had been avoiding such a meeting for months, but had been nudged closer to setting a date by a "sit-in" in his office last August, and a "mince-in" at the legislature last October. A date was finally negotiated after Peter Maloney and George Hislop confronted McMurtry personally at a recent conference.

Both Maloney and Hislop attended the March 31 meeting, as did Brent Hawkes and Chris Bearchell from the Coalition for Gay Rights in Ontario, and sit-in participant John Lee.

McMurtry himself arrived twenty minutes late, made brief preliminary remarks, and then turned the meeting over to two of his assistants, Doug Ewart and Sidney Linden, QC.

The group canvassed a number of issues of major concern to the community: police entrapment, the feeling that the police were not concerned about

protecting gay people from street violence, and the apparent interest police intelligence has in seizing lists of names of gay people. The gay representatives said there was great community concern that the police should still be holding such items as *TBP*'s subscription list, the Barracks membership list, the Right to Privacy Committee membership list, and a list of NDP Gay Caucus members.

Bearchell said the most heated discussion centred around the issue of civilian review of complaints against the police. The government has proposed Bill 201 to cover the matter, but gays and other minority groups have criticized it for failing to include any provisions for independent civilian review.

The group said they received a sympathetic hearing from Linden and Ewart, but it was clear neither was empowered to do anything other than advise McMurtry, and continue to act as informal liaison with the gay community. John Lee argued strongly for formalizing such a liaison in a manner similar to the Liaison Group on Law Enforcement and Race Relations.

Peter Maloney described the meeting as "productive," and added, "I really think this (liaison) suggestion is worth considering." He added, however, that there was a need for gay community input in such a project.

Chris Bearchell said she thought the "gay communities in Toronto and Ontario have to look at where they want to go with this discussion. It's important that we meet with government officials, but a much clearer mandate is necessary if such delegations are to represent anything." □

Lesbian mother wins custody

Quality of relationship cited as deciding factor

KINGSTON — A Kingston-area lesbian mother has won sole custody of her 10-year-old daughter. This is only the third reported case in Canadian history of a court awarding child custody to a homosexual parent.

Frontenac County provincial court Judge A Peter Nasmith said in his February decision that the quality of the parent-child relationship was his primary consideration. He decided that it outweighed adjustments the daughter might have to make to "our 'homophobic' society."

The father's counsel said there was a danger the mother might proselytize, and cited the possibility of the child's becoming homosexual as grounds for denial of custody. However, after reading the literature on homosexual parenting referred to in testimony by social worker Robert Gardner, Judge Nasmith concluded that there was no evidence that proselytizing or copying sexual patterns were dangers.

The judge conceded that the daughter might have to bear the social stigma of her mother's homosexual living arrangement. Gardner compared this phenomenon with the stigma arising from some interracial marriages. Nasmith accepted

Gardner's impressively documented position that "the extent to which a child is raised in a happy and stable home will govern the way that the child is able to cope reasonably with such forms of prejudice."

Although some judges now seem prepared to consider homosexuality as not incompatible with good parenting, they still see discretion as very important, and usually frown on any connection a parent might have with the gay movement.

The two previous Canadian cases emphasized that the parent's main partner had a good relationship with the child, but the judges went on to say that neither parents nor partners were "militant," nor did they "flaunt" their sexual orientation. Judge Nasmith found these criteria were met by the case before him and echoed them in his judgment.

He concluded: "Whatever significant risks remain in the area of (the child's) necessary adjustments to our 'homophobic' society, they are too esoteric and speculative for me to attach much weight to. I think they must give way here to more concrete indicia of 'best interests.'" □



Queer basher fined \$400 in assault case

TORONTO — A 19-year-old youth who accosted several gay men on their way home from the St Charles Tavern and, with the help of a friend, beat up two of them, has been convicted of two charges of assault causing bodily harm and sentenced to a fine of \$400 or 30 days in jail.

Joao Pereira and two friends were hanging around near the St Charles Tavern about 1:30 am January 6, 1979 when they saw four apparently gay men coming down Yonge Street looking for a cab. A friend of Pereira's called out, "hey, are you queers looking for a cab?" When Michael Farewell, one of the gay men, replied "the word is gay, not queer," Pereira lashed out, punching Farewell in the face and chest and fracturing a rib. Pereira admitted telling the gay men to "fuck off, you goddamned faggots."

Gay filmmaker Jack Lemmon, who had been walking with a friend some distance behind Farewell, came running up to find out what was going on. Pereira knocked him unconscious, causing a concussion for which Lemmon was briefly hospitalized.

Police arrived and arrested Pereira and his friend Jose Freitas, but charged them only with causing a disturbance by fighting. One of the officers went over to the ambulance in which Lemmon had been placed and asked him whether he wished to lay assault charges. Lemmon testified in court that he replied "of course," but the police officer testified that he understood Lemmon to say no.

Experiencing some difficulty in getting charges laid, and receiving little co-operation from the police, Lemmon, Farewell and their two friends Adrian Hamel and Tom Berberick sought legal advice. With the help of a law firm they were able to have a justice of the peace lay charges against Pereira of assault causing bodily harm. The charges of causing a disturbance were then dropped.

On March 19, 1980, Provincial Judge Joseph Addison heard argument and delivered his judgment, saying "(there is) not the slightest doubt in my mind that if these four gentlemen had not been sojourning at the St Charles Tavern, which according to the evidence is notorious as a favourite tavern of the gay community, and if they had not been homosexuals walking down Yonge Street together laughing, happy, joking, obviously coming from the St Charles, if those facts had not been self-evident to Pereira at the time, there would have been no occurrence."

He described the relationship of Pereira, who claimed he had acted in self-defence, to the four gay men as that of a "Doberman and four small pussycats. Pereira is a Doberman — it is clear from his fierceness and warlike attitude."

Finding Pereira guilty on both charges, "without the slightest doubt," Addison said that Pereira "obviously has contempt for the gay community, and finds this contempt difficult to

hide." He fined Pereira \$200 on each of the two charges.

"I'm happy with the result," Michael Farewell told *TBP*. "We didn't really expect Pereira to be sent to jail. But you have to wonder if he's learned anything from the whole process. Or whether he'll do it again next time he's bored on a Saturday night."

Paul Trollope□

GROWING

A Gay Interest Group, whose main objective will be to facilitate access to, and increase public awareness of gay materials has formed within the Canadian Library Association (CLA), and will hold its first meeting at the CLA conference in Vancouver in June. Contact Tom Flemming, 1604-5264 Morris St, Halifax, NS B3J 1B5, or Tom Edge, 10610-127 Street, Edmonton, AB, T5N 1W1 for information.

A bibliography of more than 100 titles available through the Niagara Regional Library System has been compiled by Gay Unity Niagara (GUN) members Tim Veysey and Roy Horth. The listing includes entries on feminism and history, and has sections on fiction for men, women, and young people. GUN welcomes comments and submissions, as well as reviews for publication in subsequent editions of the bibliography. Contact: Bibliography Committee, GUN, Box 692, Niagara Falls, ON, L2E 6V5.

Gay Radio in the Peg: *Gaysweek*, broadcast Wednesdays at 8 pm on CJUM-FM (101 MHz), Winnipeg, is a joint production of Gays for Equality and the Council on Homosexuality and Religion, a non-denominational organization concerned with the spiritual life of gays and improving the church's attitude toward gays. The programme features discussion of varied topics ranging from atheism to marriage contracts, and recently devoted two shows to an interview with Ginny Vida, the media director of the National (US) Gay Task Force.

The Gay Alliance Toward Equality (GATE) Vancouver has moved from its gay centre/office to a smaller office at 736 Granville St, No 4. Ph: (604) 683-3832. GATE member Rob Joyce explains that the organization could no longer bear the financial burden of running the centre and its newspaper *Gay Tide*, without any grants or subsidies. □

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Judge says no to trial by jury for "keepers" in Barracks case

TORONTO — The Supreme Court of Ontario has dismissed a motion that would have prohibited Provincial Judge H A Rice from proceeding with the trial of the five men charged with keeping the Barracks as a common bawdy house. The men's lawyer, Morris Manning, says he will appeal the decision.

On April 8, Mr Justice Donald Steele rejected Manning's request that the Supreme Court find the bawdy house laws unconstitutional and declare that the Provincial Court had no jurisdiction to try defendants George Hislop, Jerry Levy, Rick Stenhouse, Andy Fabo and Paul Gaudet.

In a three-day hearing beginning March 25, Manning argued that the Provincial Court had no jurisdiction to try the five accused for four main reasons.

His first argument was that the charge of keeping a common bawdy house, an indictable (serious) offence punishable by two years in federal penitentiary, is a charge that can be tried only in "a superior, county or district court" by a judge who has been given a patent by the federal Governor General. Bawdy house cases normally are tried in the Provincial Court, which is not "a superior, county or district court," and the judges of the Provincial Court are provincially, not federally, appointed.

Manning submitted that the only way to get around that constitutional problem was for a given number of provincial judges to be federally "patented," or given authority, by the Governor General of Canada.

The second argument was that the bawdy house laws are beyond the power of the federal parliament to enact, as they are not really provisions relating to the criminal law, but rather are laws dealing with "property and civil rights" and "matters of a local or private nature."

Under Canada's federal system, the federal parliament has exclusive authority to pass legislation relating to the criminal law, but the provincial legislatures have exclusive authority to pass laws relating to matters which are concerned with "property and civil rights and matters of a local or private nature."

The bawdy house laws make it an offence to keep or be an inmate or a found-in of a house which is kept or resorted to for the purpose of prostitution or the practice of acts of indecency. Manning told the court that neither prostitution nor the practice of acts of indecency are themselves crimes in Canadian law, and therefore a law which purports to make it a crime to keep a house where such acts take place is a law dealing with property and civil rights, and not legitimately a criminal law at all.

"It's tantamount to zoning legislation — it's trying to regulate the use of property," he argued. "That's exclusively provincial jurisdiction and it's beyond the powers of the federal government to

legislate in this area."

Manning's third point was that the bawdy house laws, because of the vague terminology they use, are so uncertain as to be unconstitutional and "void for vagueness."

Relying on British and American authorities, he submitted that if a person cannot tell in advance what it is that he is forbidden by the criminal law to do, the law is unacceptably and unconstitutionally vague, and must be struck down by the court.

The fourth main argument Manning presented was, that for a case of this seriousness, the accused had a constitutional right to trial by jury guaranteed both by the preamble to the British North America Act and by the Canadian Bill of Rights.

"The right to a jury trial is a substantive right of great importance," Manning concluded, urging the court to strike down the provisions of the Criminal Code which would deny this right to those accused of keeping a common bawdy house.

Judge Steele said during the hearing that he was satisfied that the bawdy house laws were proper legislation relating to the criminal law and not "property and civil rights," adding that he did not need to hear from the Crown on that subject nor on the "void for vagueness" argument. In a somewhat similar case, the Ontario Court of Appeal had decided that it was the court's duty to interpret vague laws as best it could, and that obscenity laws were not unduly vague. Steele said he felt bound by that decision. He also rejected Manning's arguments on the issue of whether the Governor General had to patent a judge to hear the case, and the question of the right to a jury trial.

The written reasons of Steele's April 8 decision were not available at *TBP* press date. However, because important constitutional questions are at issue, the decision will be appealed to the Ontario Court of Appeal, the province's highest court.

These appeal proceedings will continue to delay the trials of the Barracks "keepers" and "found-ins" for a considerable period of time.

Paul Trollope

Violence feared, groups cancel march

CALGARY — Preparations for Celebration '80, the eighth annual conference of lesbians and gay men, to be held here June 27-July 1, have been a subject of dispute among Calgarians. Gay Information and Resources Calgary (GIRC), the host organization, had originally planned a march through the city centre for Saturday, June 28. However, after MCC Pastor Lloyd Greenaway, club owner Vance Campbell, and members of the Imperial Court of the Chinook Arch expressed

fear that such a public action would result in increased violence against gays, it was decided instead at an April 7 meeting to hold a rally/picnic on Prince's Island, a downtown park.

In supporting the march proposal, GIRC director Bob Harris said that the group wished to "reaffirm the concept of public action as a tool to bring the concerns of gay people to the public." Several individuals present at the meeting spoke in favour of GIRC's stand.

A major task before the delegates to Celebration '80 will be the selection of a new co-ordinating office for the Canadian Lesbian and Gay Rights Coalition (CLGRC). Gays of Ottawa (GO), which had served this function since the coalition's inception, has announced that it is no longer able to do so. GO has been plagued by dwindling membership and funds since its office and records were destroyed by fire last year. As well, Ottawa has been criticized recently by member groups for its management of CLGRC.

The events scheduled for the 5-day conference, most of which will be held in wheelchair-accessible MacEwan Hall, include seminars and workshops on grassroots organizing, with a focus on rural outreach programmes and contacts with labour and public service organizations, gay and lesbian lifestyle and culture, Christianity, feminism, ef-feminism, gay legal and human rights issues, and censorship. Lesbian activist Charlotte Rochon will present a brief on lesbian participation, examining the

past and present situations, as well as offering suggestions for increasing the efficacy of women involved in the movement. In addition to a Saturday night dance, the Gay Academic Union will hold a reception buffet Thursday evening.

Registration and billeting forms will appear in the June/July issue of *TBP*. Further information may be obtained from GIRC, 319-223 12 Ave SW, Calgary, AB T2P 0G9.

Chris Davis

Yellow Cab boycott is urged by GATE

VANCOUVER — The Gay Alliance Toward Equality (GATE) is urging gay people to boycott this city's Yellow Cab Company. The company was accused of racism after shift supervisor Peter Morris fired nine East Indian drivers in late February.

Although he said the men were "disrupting office routine," Morris used phrases like "go back to India," and "this is not an Indian Bazaar" when he ordered the drivers off the premises.

GATE spokesperson Rob Joyce told *TBP* that a "lot of Yellow Cab's night business comes from gay people, and we hope the boycott will have some effect, and show our solidarity with the drivers."

GATE was one of the groups invited to address a Victory Square rally March 22 in support of the fired men.



Meeting the candidates

Jack Layton (left) and George Hislop explain their positions on city issues to an April 9 meeting of Toronto's Ward 6 Community Organization. Both men are seeking the community group's nomination in order to run for alderman in the civic election next November. It will be a tight race — each candidate has enrolled precisely 240 new members in the organization. The meeting was chaired by Sue Sparrow (centre), wife of retiring alderman Allan Sparrow, who has used the Ward 6 CO as his campaign base since first running in 1974. The downtown ward's second alderman, Dan Heap, will be seeking election once again with NDP support.

"I'm not the gay candidate, but the candidate who is gay," Hislop told the largely gay audience. Layton, who teaches city politics at Ryerson Polytechnical Institute, warned against splitting ward residents' votes among three progressive candidates at a time when the downtown area is again threatened by demolition-minded developers. Asked what he would do if he did not receive the Ward 6 CO nomination, Hislop said that he could not make a promise not to run. "If the gay community wants to see a visible gay person on city council, they'll insist I run," he said, "and I would have to do that." The nominating convention for aldermanic candidate takes place April 26 at 7 pm in City Hall Council Chamber.

"The time is past when discrimination on the basis of sexual preference should be allowed."

Chairman, The Canadian Human Rights Commission

Federal rights body will fight for sexual orientation, says head

EDMONTON — The Canadian Human Rights Commission will support the struggle of Alberta gays for protection against discrimination.

Gordon Fairweather, Chief Commissioner, said that the Canadian Human Rights Commission's annual report to the federal government this spring would strongly and unequivocally recommend protection for homosexuals. The statement was made in Edmonton where the Alberta Human Rights Commission recently refused to support gay rights.

Fairweather was responding to a brief presented March 19 by the Alberta Lesbian and Gay Rights Association and Dignity. According to the Edmonton *Journal*, he said that his commission

"has been relentless in trying to convince legislators the time is past when discrimination on the basis of sexual preference should be allowed." Philip Knight, education officer for Dignity, later told *Journal* reporter Barb Livingstone that inclusion of protection for gays in federal human rights legislation may not mean an immediate change in the Alberta situation. It would, however, have "a moral and symbolic significance for homosexuals and should have implications for provincial lawmakers."

Alberta's lawmakers may not be eager to act on these implications. In November 1979, Alberta Labour Minister Les Young appointed gay rights opponent Bob Lundrigan chairman of the Alberta Human Rights Commission. Three months after his appointment, Lundrigan announced a series of recommended changes in the Individual's Rights Protection Act. He said that the omission of sexual orientation protection was due to the small number of complaints received. He seemed to ignore the fact that many gay people, fearing further publicity, would not complain about discrimination.

As well, Young told *Journal* reporter Wendy Koenig last November that sexual orientation did not deserve protection. He said that homosexuality is voluntarily chosen and can cause discrimination only if it is made known. Gays who do make it known, he added, are flaunting their predilection and thereby violating the rights of others. □

tain any legal protection for same-sex common law marriages. Article 401 of the bill states that consent to marriage "is the agreement expressed by a man and a woman to take each other as husband and wife."

Reaction by women's groups to Bill 89 generally has been favourable, whereas there has been almost no response from the gay movement. However, according to some activists, the RNLGQ may present another brief if a parliamentary commission sits over the summer to study the legislation.

Stuart Russell □

Boy-lover freed by appeals court

TORONTO — The Ontario Court of Appeal has ordered the release from jail of a man who had been given a six-month sentence for having taken photographs of boys engaged in sexual acts.

In a decision released March 17, Mr Justice Gordon Blair wrote that he was convinced that the man, a 30-year-old librarian, was benefiting from psychiatric treatment, and that "incarceration was likely to cause a break in his progress which had been so positive."

The man had already served nine weeks in reformatory, and had suffered a "severe physical upset" there which had required emergency treatment in a hospital.

At the original trial, there appears to have been no evidence of any harm done to the boys. The man simply appears to have taken thousands of pictures of them engaged in various sexual acts. However, County Court Judge George Ferguson sentenced the man to six months in jail. Ferguson is the judge who overturned the *TBP* acquittal and ordered a new trial.

Although the appeal court ordered the man's release, they upheld Ferguson's stipulation of three years' probation, and ordered that he is to continue receiving psychiatric treatment over that period. □

TBP appeal cites 22 errors of law

TORONTO — *The Body Politic* is appealing the February 29 judgment of County Court Judge George Ferguson to the Ontario Court of Appeal, the province's highest court. A notice of appeal filed March 25 alleges 22 separate errors of law in Ferguson's decision ordering a new trial for Pink Triangle Press, Edward Jackson, Gerald Hannon and Ken Popert.

TBP's counsel, Clayton Ruby, claims that Ferguson took into account "irrelevant matters" in coming to his decision and failed to examine *TBP* in order to determine whether or not there was any evidence upon which a trial judge could find guilt. Such a determination, Ruby alleges, is "a precondition to ordering a new trial."

The notice of appeal says that Ferguson erred in finding that it was not necessary that the whole of the magazine be immoral, indecent or scurrilous in order to justify a guilty finding. It

says Ferguson was wrong in finding that the trial judge, Sydney Harris, had erred on this question.

Some other grounds of appeal are:

- Ferguson was wrong in finding that Harris was confused as to the proper test to be applied in cases of this sort;

- Ferguson was wrong in deciding that Harris had erred in determining that the real purposes of the section used to charge *TBP* was to catch "secret flashers" and not to prohibit publications from mailing issues to subscribers;

- Ferguson was wrong in finding that Harris had erred in his determination of the contemporary Canadian standards of decency and morality;

- Ferguson was wrong in finding that Harris had misapprehended the community standards test as a concrete issue on which the Crown had to lead evidence;

- Ferguson was in error in holding that the Crown did not have to establish beyond a reasonable doubt what the community standards were;

- Ferguson was in error in holding that Harris failed to determine the meaning of the word "immoral";

- Ferguson erred in his interpretation of "immoral" and "indecent";

- Ferguson erred in that he failed to consider, or incorrectly considered, the question of whether Harris's decision had resulted in "any substantial wrong or miscarriage of justice".

No date has yet been set for the hearing of *TBP's* appeal to the Court of Appeal, or for the hearing of the Crown's appeal to County Court on the question of whether the police must return to *TBP* the materials seized in the December 30, 1977 raid.

Paul Trollope □

Bell contract adds sexual orientation

TORONTO — Bell Canada's 6,900 operators and 500 cafeteria workers in Ontario and Quebec ratified a new contract March 30 which includes protection from discrimination on the basis of sexual orientation. The ratification brought an end to the nine-week strike. Members of the Communications Workers of Canada (CWC) have hailed the settlement as a victory in their campaign to "help crack Bell."

With big issues like wages and job security in dispute, the non-discrimination clause was not a top priority," says Debbie Parent, a gay activist and CWC shop steward. But while the company gave in quite readily to the demand for sexual orientation, it held out on other aspects of that clause. For instance, Bell acknowledged in the collective agreement that "discrimination" included such practices as threats or intimidation, but they wouldn't guarantee in writing that they would not harass employees.

"Bell balked at protecting the rights of workers regardless of native language or state of health," Parent explained, "and while they conceded on the matter of political affiliation with a legitimate political party, neither 'affiliation' nor 'legitimate political party' are defined." □

Family law reform drops gay reference

MONTREAL — A proposed bill to completely revise family law in Quebec has included at least one sweeping reform for gay men and lesbians.

Bill 89, "An Act to Establish a New Civil Code and to Reform Family Law," was introduced into the National Assembly March 5 by Minister of Justice Marc-André Bédard. The chapter on divorce contains one general ground which states that "divorce is granted when the will to maintain the bonds of marriage is irretrievably damaged."

This represents a radical improvement over the present federal Divorce Act. Under that act, the divorce petition may be presented where the respondent "has been guilty of sodomy, bestiality or rape, or has engaged in a homosexual act."

This chapter of Bill 89 was included on the assumption that divorce, which is currently under federal jurisdiction, would be transferred to the jurisdiction of Quebec. There is no indication why the government refused to follow the federal act and include sodomy and homosexual acts as grounds for divorce.

It had also been expected that a provision giving legal protection to com-

mon law marriages would be included in Bill 89, but the proposed bill made no mention of common law marriages.

In 1977 The Civil Code Revision Office had proposed that a limited number of rights and duties of consorts "also applied to de facto consorts," who were defined as "those who, although not married to each other, live openly as husband and wife in a continuous and stable manner."

In the spring of 1979, a parliamentary commission heard dozens of briefs on reform to the family law section of the Civil Code. At least two groups proposed that the recommendation of the Civil Code Revision Office be broadened to include homosexual common law marriages.

Quebec's national gay group, RNLGQ, presented a brief which recommended that any legal definition of common law marriages should not refer to the sex of the consorts. Similarly, The Montreal Association of Women and the Law proposed that the definition be changed to read "two unmarried people living together."

Nothing is included in Bill 89 regarding common law marriages. Therefore, heterosexual common law marriages will continue to exist in a legal vacuum with a minimum of legal protection, and it may be impossible to ob-



Fairweather: promises support

McKay slanders minority reps, Council members demand firing

TORONTO — Public confidence in the Metro Police Commission hit a new low following remarks made by Commissioner Winfield McKay in two newspaper letters in which he called a gay community leader and a feminist "misfits," and a black activist a "rabble rouser" who "has never been too concerned about the truth." Despite protests from the black and gay communities, the commission has so far refused to take any disciplinary action.

Winfield C McKay, a wealthy customs house broker, was a former Progressive Conservative federal candidate before being named to the police commission eight years ago. His term ends March 31, 1981. Commission watchers cannot recall his ever speaking at regular public meetings.

In a letter to *Globe and Mail* columnist Dick Beddoes published April 2, McKay took Beddoes to task for "eulogizing the opinions of misfits like George Hislop and Susan Hunter-Harvey."

Hislop is a member of the city planning board and aldermanic candidate in the November civic elections. Hunter-Harvey is a Ward 9 school trustee. Both are vocal members of the Working Group on Police-Minority Relations, and both have made presentations before the police commission.

McKay's letter also referred to a talk about the police shooting of Albert Johnson which black activist Dudley Laws gave last October to a group of students at Contact, a downtown alternative high school. Police tried to pry into the incident, but dropped their investigation after teachers at the school refused to co-operate, and after protests by civil liberties groups. McKay said that Laws should not be allowed to "express his venom in front of an impressionable group of young people," and that he "has never been too concerned about the truth in many of his public utterances."

Eight members of Toronto city council called on Solicitor General Roy McMurtry to fire McKay for his "unfounded and personalized attack." Their letter said that the remarks offended minority groups, discouraged people from appearing before the commission and were "a clear indication that people cannot receive an unbiased hearing."

"When McKay calls me a misfit, he's calling all the gays I represent misfits," George Hislop said following a meeting of the police commission at which Chairman Philip Givens refused to allow any discussion of the letter. "He demonstrates why we need protection under the Ontario Human Rights Code. McKay should button his lip and leave the board."

Said Alderperson Allan Sparrow at the same meeting: "Of course McMurtry must fire McKay. The attitude of the police on the street goes right back to the commission board room. What's a

cop to think when he knows a commissioner can get away with almost libeling people who have appeared as deputants?"

McKay at first refused to retract his statements. He said that he didn't regret them, and that "there are much tougher words I could have used." According to *Toronto Star* reporter Peter Goodspeed, McKay also said in an interview, "(Misfit) is a kinder word than asshole."

McKay said he would resign if Solicitor General Roy McMurtry asked him to, but he thought it "highly unlikely and improbable."

On April 9, in a letter to the editor published in the *Globe and Mail*, McKay apologized for his use of the word "misfit" but redoubled his attack on Dudley Laws as a "rabble rouser who foments hatred and distrust of our splendid Police Force."

"I flatly deny (that) I referred to (George Hislop's) sexual orientation," he said. "Certainly I have not the slightest knowledge of trustee Hunter-Harvey's sexual interests and while I do not care for Mr Hislop's, I do not care about them either."

"To me," he said, "the term (misfit) was a mild one, but on reflection, I concede that name-calling serves no useful purpose, demeans all concerned, and I apologize to them both."

(According to Dudley Laws, who received a copy of the original letter, the *Globe* edited out a sentence in which McKay added that he could have used other words, "a couple of fundamental orifices come to mind...")

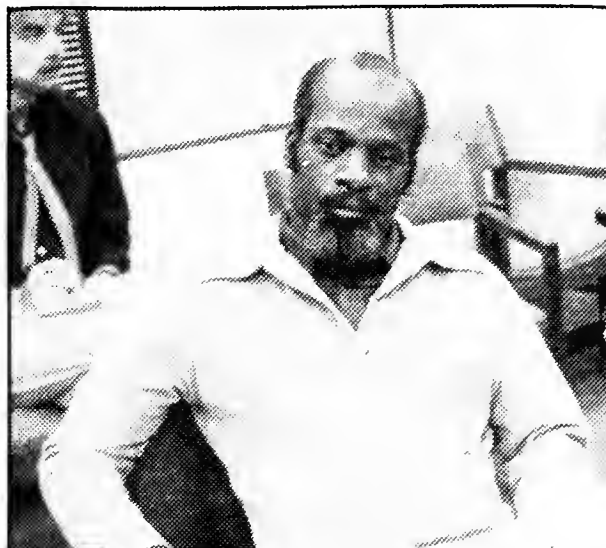
McKay's letter continued: "As for (Hislop's and Hunter-Harvey's) frequent and repetitive appearances before the commission, they have been heard, *ad nauseam*."

When contacted by *TBP*, Police Commission Chairman Philip Givens refused to comment directly on McKay's remarks. "He's a strong-willed, hard-nosed guy," Givens said. "He's on his own. You'll have to take it up with him. It's not within my authority or purview to censure or proscribe any member of the commission."

"We haven't been asked to do anything about Mr McKay," he said. "Even if we were asked we have no jurisdiction. I'm not the guy who appointed him. Only the Solicitor General has the power to do anything."

Asked if he thought that pejorative statements by a commissioner would discourage citizens from appearing before the commission, he said: "No, it won't discourage people. Remember, Mr Hislop and Miss Hunter-Harvey are in the public domain. They're not shrinking violets. They're not fearful of their rights. If they feel aggrieved, they'll seek out a public forum to say so."

"I want to tell you this, man," he continued, "when you're in the public eye, there are a hell of a lot of things people say — abusive, insulting, calum-



Dudley Laws (left), a "rabble rouser" in the eyes of Police Commissioner Win McKay Chairman Phil Givens (right): "Well, they've said things to upset the police community."



nious — and you've got to stand up to it.... They say we've done or said things to upset the black community. Well, they've said things to upset the police community. We can respond too, can't we? That's fair, isn't it?"

Asked to comment on McKay's second letter, Dudley Laws said that he planned to ask the *Globe* for equal space to reply. His first reaction, he said, was "to leave the guy to his own self-condemnation," but he added that it was too soon to say what kind of pro-

tests the black community might be planning.

At press time, Solicitor General Roy McMurtry was out of town and unavailable for comment. McKay also refused further comment. "I think I've said enough," he said.

The April 17 meeting of the police commission is expected to be the scene of the next stormy confrontation between the cops' top brass and the city's minority groups.

Ed Jackson □

Perfecting The Story of NO

or, Pity the Believing Boy

What does the believing boy need to know about sex and love?

"The same true love which determines when you have sex, will more often demand that you not have sex, even with the strongest urge and easiest opportunity to have it. On such occasions, you must not only understand that NO is the right answer but you must be strong enough to live out that NO."

So advises Father John H McGoe in his latest of nine books, *Sex, Love, and the Believing Boy*. Needless to say, premarital sex is only the first on a long list of things that the good, guilt-ridden Catholic boy will say "NO" to — all the predictable Catholic doctrine is there, too, including gems like: "Masturbation never leaves you better off nor makes you a better person. Masturbation is essentially an addictive pleasure." And "Homosexuality consists of the futile, sterile effort to express personal love genitally, with one lacking the proper equipment for such a genital union."

Father McGoe told *TBP* that the book is aimed at boys ranging in age from "the smart 10-year-old to the dumb 20-year-old." He would not say how the book would be distributed, but did indicate that he thought the circulation would be "large, very large."

Bob O'Neil of the Metro Toronto Separate School Board's Family Life Education Department says that McGoe's book "is not on our recommended list, but it is being previewed right now. Comments on it so far are not that great."

McGoe's book is thoroughly infused with misogyny, as well as homophobia,

in everything from its condemnation of abortion and birth control to its characterization of the "liberated girl" as a person who is "intolerant and contemptuous of the double standard, and expresses that contempt by accepting the lower standard for herself."

McGoe freely admits that he did not consult Dignity, the organization of gay Catholics, for his chapter on homosexuality.

When asked whether or not he believed that job discrimination on the basis of one's sexual orientation was unjust, Father McGoe replied that an employer "might have an obligation to discriminate." He couldn't clarify what that meant so I asked him if he would favour human rights protection for lesbians and gay men. "I'll tell you how I feel about all this talk about human rights," he said, "I wanna barf, to be honest with you. We should be dealing with human wrongs, not rights. Doing wrong is what's reprehensible. Laws can be laughed at, they can be invoked unjustly — the human rights commission is not doing its job. Anyone should be able to walk down the street in safety and have their dignity protected."

Which "wrongs" are reprehensible and "who" should have their dignity protected? I didn't bother to ask McGoe whether he would favour the gay couple infected with love and spring fever wandering down the street hand-in-hand, or the gang of queer-bashers waiting around the corner who'd just finished reading his book.

Chris Bearehell

"I was put in the unusual position of arguing that fucking could not take place between two men."

Former CBC host found not guilty

WINNIPEG — In the latest development of the "sex-scandal" trials, former CBC television personality Allen Spraggett has been acquitted on two charges of gross indecency. The decision, released April 3 by Provincial Court Judge Ian Dubiński, said that the two 15-year-old boys who testified against Spraggett had given conflicting evidence during the trial held last fall. Furthermore, the Crown had offered no corroboration for details given by either of the boys.

According to the Crown, the boys had gone to Spraggett's Winnipeg hotel room and received money for performing "indecent acts" on separate occasions in July and September, 1978. Spraggett was in Winnipeg for part of that time to tape segments of the CBC weekly television programme *Beyond Reason*. Dubiński's decision said that evidence, however, showed that Spraggett could not have been in Winnipeg the day on which one of the incidents was supposed to have taken place. Dubiński added that "the stories given, upon which the charges are based, could have been stories to satisfy the investigating officers."

After his acquittal, Spraggett told reporters outside the courtroom, "I hope no other innocent person has to go through the agony that my wife and five kids have endured."

A popular expert on the occult, Spraggett lost all his income from radio, television and lecture appearances because of the publicity about the charges. Referring to media reporting of the case as his "crucifixion", Spraggett added he hoped that they are just as zealous in reporting his "resurrection." □

Never a gay day says Calgary mayor

CALGARY — Mayor Ross Alger has turned down a request from Gay Information and Resources Calgary (GIRC) to proclaim an official civic day in honour of the national gay conference to be held here over the Canada Day weekend. He also refused to officially open Celebration '80, as the 5-day conference is called.

Alger told a Calgary *Herald* reporter that he refused the request because "I guess I'm just too old and too square," and added, "I just wish they'd go quietly about their business and leave the rest of the world alone."

GIRC spokesperson Bob Harris told *TBP* he had handed the request March 24 to Alger's executive assistant John Gray, and next day discovered through the morning papers that the request had been turned down.

Alger had been asked last year to proclaim November 24 Gay Community Day, but turned down the request, claiming that the day was already booked. Now, however, he says he will never proclaim a special day in recognition of the gay community. He explained that it was a policy to proclaim days in support

of charitable and athletic events, and not on behalf of groups that are "sexually oriented."

Harris said that explanation was based on a "gross misunderstanding of our organization," and that "by bowing to popular myths and stereotypes about gays, Alger is encouraging them and thereby encouraging discrimination against gay people."

Most letters to the editor in the Calgary papers have supported Alger's stand. *TBP* was unable to contact Alger for comment. □

Sex-role Task Force hears PLUM brief

TORONTO — "A lesbian and gay option must be presented in the media as a healthy and positive choice for individuals to make." That is the thrust of a brief presented March 5 before the CRTC Task Force on Sex-role Stereotyping by Political Lesbians United About the Media (PLUM).

PLUM's brief, "The Positive Portrayal of Lesbians in the Media," also argued that commercials should be cleaned of heterosexism, though it noted that "if (the ads are) slightly altered to include same-sex attraction and consumption, we will not have made many advances."

PLUM member Gay Bell says the brief had a stronger effect on the audience than on the commission, which was represented by Marianne Barry only.

"I felt very self-conscious of my body language," Bell said. "I put my hand in my hip pocket, turned up my jacket collar and looked chic and tough, smiled sweetly — ran through a variety of styles in a few minutes so they could see lots of lesbians rolled up into one. Variety is the key word."

Bell said the brief received rousing applause from the more than 100 women present.

The Task Force will review all submissions, and expects to make public its new guidelines by mid-1980. □

Man can't fuck man, so trial judge acquits

TORONTO — A man was acquitted October 31, 1979 of charges of counselling the commission of an indecent act, after a judge ruled that it was not possible for "fucking" to occur between two men.

The man (who prefers to remain anonymous) was arrested September 12 in the Philosopher's Walk area of campus by Police Constable Rose, who claimed the man asked him for a blow job, then asked if he (Rose) would fuck him. Provincial Court Judge Robert Dnieper dismissed the case, however, ruling that the man was not counselling the officer to commit an indecent act by asking for a blow job, because he was not asking the officer to expose himself. The judge further ruled that the man's request to be fucked did not constitute counselling to commit an indecent act either, because he (the judge) doubted

whether such an act was possible between two men.

When the case was presented October 29, Dnieper ordered both the Crown attorney and defence counsel John Higgins to submit written arguments supporting or denying the possibility of such an act. Higgins later commented "I was put in the unusual and rather ironic position of arguing that fucking could not take place between two men." Higgins's argument relied heavily on the Pocket Oxford dictionary, which led from "fuck" to "copulate" to "sexual intercourse." That phrase was defined as "insertion of a man's penis into a woman's vagina." "Following these definitions through," Higgins argued, "it appears that the word refers to heterosexual activity."

Although Dnieper stated that he believed police evidence, it seems clear that he didn't want to convict, and chose to interpret the meaning of "indecent act" and the word "fuck" in a way that would preclude a guilty verdict. Whatever his reasons, the verdict will help in fighting against the use of counselling charges in future entrapment cases. Judge Sydney Harris set a precedent in this area last year, when he dismissed a number of counselling charges, stating that any similar cases brought before him by the Crown would be thrown out of court.

Robert Trow □

Fairchild delighted by Manitoba tour

BRANDON — Betty Fairchild, the founder of several American parents of gays organizations, spent the week of March 17 in Manitoba, making numerous appearances in Winnipeg and Brandon. Her visit, sponsored by Gays for Equality with assistance from Gay

Friends of Brandon and the University of Manitoba Students Union, was extensively covered by the media.

While in Winnipeg, Fairchild spoke at the University of Manitoba where she conducted a workshop for the Psychological Services Centre, spoke on a panel with local clergy and counselling specialists at a downtown church, and assisted in the formation of a Family of Gays Group.

At Brandon University, Fairchild spoke to a group of nearly 200 students, the largest group of people ever to hear her at one time. She was delighted with her audience in Brandon, and found them responsive and open during the lengthy question period.

Fairchild is author of the book, *Now That You Know: What Every Parent Should Know About Homosexuality*.

Jim Mendenhall □

Workshop agrees coming out is healthy

TORONTO — The impact of current political and economic trends on the lives of gay people was the topic of a workshop held here April 9 as part of the 57th annual meeting of the American Orthopsychiatric Association.

Lucia Valeska, co-director of the US National Gay Task Force, said that one way gays can resist the developing forces of reaction is by seeing themselves as part of a community, and not just as individuals. "When one is hurt, we're all hurt," she said.

Stanley J Weinberg, a New York psychotherapist, movingly related his own experience of coming out professionally. The fear, shame and guilt of staying in the closet is too high a price to pay for one's mental health and effectiveness as a professional, he said.

J Moris □

Rights campaign gets second paid worker

TORONTO — Harold Desmarais has become the second full-time paid staff person hired by the Coalition for Gay Rights in Ontario (CGRO) as part of its Human Rights Campaign.

Desmarais was hired March 24 as CGRO's Executive Secretary, a position he will hold until September 8. His position is meant to complement that of Robin Hardy, hired last month to do grassroots organizing in rural Ontario. Hardy's salary is covered by a grant from the interchurch group PLURA, but Desmarais is being paid through contributions from seven gay businesses: The Club Baths in Toronto and Ottawa, the Barracks bath, Dudes, Katrina's, Romans II and the Richmond Street Health Emporium.

Desmarais, 35, has been involved in Windsor Gay Unity since 1972, and is also chairperson of the Canadian Lesbian and Gay Rights Coalition. "The main thrust of this job," he says, "is to build support for the inclusion of sexual orientation in the Human Rights Code. We'll be doing that by updating the sup-



Desmarais: rights a full-time job

port letters we already have, getting new ones, doing educational seminars, publishing some pamphlets, and arranging a reprint of our brief, *Discrimination and the Gay Minority*. And that's just today's list!"

Anyone interested in contributing to the Human Rights Campaign, or in getting more information, should write 29 Granby St, Toronto ON M5B 1H8, or call (416) 977-1605. □

by Michael Lynch

Beyond castration

A psychiatrist in Quebec's Eastern Townships is actively engaged in a clinical programme to chemically erase the postpubertal sexual behaviour patterns of men, and then to stimulate them to develop "acceptable" sexual behaviour.

In the more than five years since the programme began, upwards of 50 men have consented to it. But 60 per cent of the men whose sexual behaviour the clinic has erased were not facing criminal charges or sentences. Most of these were referred to the clinic by psychiatrists.

"You put the brain to rest, sexually speaking, for a while," Dr Pierre Gagné explained to *TBP*, "and then you start all over again." Gagné puts the brain to rest by administering an antiandrogenic hormone until the man's testosterone level is lowered to a prepubertal level. At this point, Gagné says, the brain is like "a *tabula rasa*," or an erased blackboard, ready to be filled in again with sexual behaviour that society considers appropriate in an adult male.

The process of what Gagné calls "psycho-social realignment" involves a one-month stay in his clinic, the Forensic Psychiatric Unit at Sherbrooke Hospital. During his stay, and while his testosterone level dips, the man is given "repeated explanations as to the psychological and physiological basis of his sexual problems, with a definite accent on the latter." He submits to daily psychiatric evaluation, and is given "basic guidelines as to how to behave socially, especially with women." He is surrounded by an all-female nursing staff.

For a year after he is an in-patient, the man must submit to bimonthly assessments by a psychiatrist. The Unit regularly telephones a relative to discuss his "present marital, family and job situation." And if his behaviour subsequently deteriorates, Gagné explains, he receives "booster injections" of the initial drug.

The result of this programme is what Gagné calls a "change in orientation." In a paper presented last September to the Canadian Psychiatric Association annual meeting in Vancouver, Gagné cited his results. Of a control group of 24 men, all had a history of "hypersexuality," which Gagné defined in his paper as manifesting two or more of the following: masturbation several times a day, active seeking of sexual partners, reported incapacity to refrain from engaging in deviant activities, and "abnormally high production of sexual fantasies and erotic dreams."

Gagné's paper reported that his biochemical and psychiatric engineering was "effective in eliminating deviant sexual behaviour in 22 out of 24 cases treated in our unit."

TBP asked Gagné what he as a psychiatrist meant by the term "sex-offenders," since many of the men had not been arrested, charged, or convicted? "Because," he explained, "they have done something that could have led to being arrested." Then what of "deviancy," what medical definition does that phrase have? "It is very dif-

ficult to make a definition without using social standards," Gagné replied.

"What is deviant in 1980, such as pedophilia, was acceptable in Greek society."

"Deviancy is more than just what is illegal or socially unacceptable," Gagné said. "It applies when their behaviour is not acceptable to the individuals themselves."

Gagné's terminology — from "orientation" to "deviancy" to "family" to "spouse" — suggested that not only his "treatment," but the way in which he wrote and spoke about it, could apply to homosexual men.

He tried to allay these fears. "I think a homosexual is a healthy person if he is fine with himself," he said. Has he ever accepted as a patient anyone who wanted to change from gay to straight? No, he said. Recently he did accept one man who was married but was in love with a man whom he was seeing. "He asked us to change him. We didn't press him to go in one direction rather than another, but he became more interested in his family."

Wasn't the whole set-up geared to reinforce his heterosexuality? "I didn't tell him to stay away from that guy," Gagné says.

Gagné stressed that a chief factor determining his acceptance of patients was their own discomfort with their "deviance." Even "hypersexuality" was no problem unless it led to violence or great discomfort — from fear of arrest, of social disapproval, or other sources.

Would he then accept as a patient a gay man who said, "down deep, I don't want to be homosexual because it causes me such problems?" "I don't know," Gagné says. In the past, more homosexuals were unhappy than are today. But they don't go to psychiatrists any more." Some assurance.

In the February 26, 1980 edition of *The Medical Post*, a front-page story on Gagné's work quoted Dr John Money, the US medical psychologist, as saying that Gagné's chemical method for dealing with sex-offenders was preferable to surgical castration.

Sex-change operations at Money's own institution were halted earlier this year after substantial indications that they did not improve the actual happiness of the patients, a move widely seen as discrediting Money's authority on gender-change matters.

The Post did not point that out. But that same issue editorialized in praise of Gagné's work, largely because of the monetary savings to the state in the upkeep of federal prisoners.

Neither Gagné nor the *Post* suggested that the same factors which have made homosexuality no longer "deviant" in some circles might also make such "crimes" as pedophilia and exhibitionism no longer "deviant." These factors include constant agitation for legal and social change, and a close eye on the biochemical engineers who devote our dollars to defining human beings as "deviant" and then to inflicting normality onto them. □

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photo: Jeb

Police arrest 27 in Madison as *Windows* protested US-wide

UNITED STATES — The anti-lesbian film *Windows* opened in 150 theatres across the United States March 7, and secured even wider national distribution April 4. The showings in at least eight cities met with protests from coalitions of lesbians, feminists and gays, many of whom had been active in the earlier actions against *Cruising*.

During a March 8 picket of a Madison, Wisconsin downtown theatre showing *Windows*, 35 of the 125 protesters ran into the theatre chanting "no more victims, no more lies." Police were called to the scene, and arranged a meeting between the picketers and the theatre management. According to Michael Bless of the ad hoc Madison organization against *Windows*, the group explained their objections to the film and demanded that the theatre stop showing it. The manager agreed to this demand, and the movie was not shown again at the downtown theatre.

A similar demonstration was held the next night at a suburban theatre which was also screening the film. As they had done the night before, a group of the

pickers attempted to rush into the theatre. This time they were unsuccessful and the police arrested seven for "disorderly conduct." Additional charges of "obstructing an officer" were laid against two of the seven.

Pickets were held at the theatre the next two evenings. On the second night, 65 picketers returned to the scene and 25 of them sat down with locked arms in the entrance to the theatre. Police arrested 15 women and five men, and once again laid charges of "disorderly conduct." Bless reported that the demonstrators just sat there and passively resisted arrest. Most had to be dragged to the van.

In San Francisco, the Coalition Against *Windows* organized a picket outside the home of James R Harvey, the president of Transamerica Corporation. Transamerica is the parent corporation of United Artists, the producer of both *Windows* and *Cruising*.

A multi-racial group of one hundred demonstrators picketed in Philadelphia, while a similar number gathered in Milwaukee. Protests were also held in Atlanta and New York City. □



Pickers challenge *Windows*' tale of rape

This action was the first such veto of a committee decision at this Catholic university.

In the letter that denied recognition to the coalition, Dean David McCarthy maintained that "this situation involved a controversial and complex matter of faith and the moral teachings of the Catholic Church. Official subsidy and support of a gay law student organization would be interpreted by many as an endorsement of the positions taken by the gay movement on a whole range of questions."

Spokespersons for the Gay Rights Coalition contend that the university is adopting a double standard, for it currently recognizes the Jewish Law Students Association and employs a rabbi as a campus minister, and yet the Catholic Church has never "endorsed" Judaism. They argue that the dean's action is depriving them of their constitutional right to free association, and is a clear violation of Washington's Title 34, a law prohibiting discrimination on the basis of sexual orientation.

The Gay Rights Coalition has announced that it will bring legal action against Georgetown University if it does not reverse the dean's decision. □

Law reform group blocks pro-gay act

OSLO, NORWAY — In a move that surprised gay activists here, the Norwegian Committee for Criminal Law has decided to oppose legislation that would outlaw discrimination against gays and lesbians. This government-appointed committee had the task of reviewing the existing Norwegian penal code in order to develop recommendations for reform.

Norwegian gay activists had expected a positive recommendation from the committee, particularly after the government had passed a bill prohibiting discrimination on the basis of religion and race. But two permanent members of the committee, both lawyers, blocked the gay rights legislation on the stated grounds that it would violate freedom of speech. □

Amnesty not ready to back gay prisoners

PARIS — Amnesty International has responded ambiguously to a motion which called upon the international organization to provide support to lesbians and gays denied basic human rights.

Although a motion was passed at a recent national congress of the French section of Amnesty International, the international organization as a whole refused to take a stand on homosexuality as such.

Put forward by contributors to the French gay liberation journal, *Le Gai Pied*, the French motion made specific reference to a number of countries, such as Iran and the USSR, where gays are known to have been the victims of deliberate and planned state repression.

According to the president of Amnesty International's French section, the international steering committee is "currently investigating" those cases in order to appraise the "reality of imprisonment linked to sexual orientation." In the interim, the president reported, "Amnesty International will not take a stand on homosexuality as such. One must not forget that the organization has to take into account the serious consequences that an extension of its missions to homosexuals might bring for its action in favour of prisoners in certain parts of the world." □

Gay rights code proposed in Australia

SYDNEY, AUSTRALIA — Landmark legislation prohibiting anti-gay discrimination could be enacted here if the state government of New South Wales accepts the recommendations of its own Anti-Discrimination Board.

The New South Wales government recently received the final report of the board's investigation into cases of discrimination against lesbians and gays. This report recommended that the government take legislative action in three main areas: an addition to the legal code to prohibit discrimination in employment on grounds of sexual preference, major reforms to the laws against male homosexuality (which currently carry penalties of up to 14 years imprisonment), and legislation against refusal of service or accommodation to lesbians and gays.

The report highlighted a number of cases illustrating the prejudice and discrimination Australian lesbians and gays face. In one case, a lesbian was evicted from the home she had shared with her lover for the last thirty years because, after her lover's death, the house became the property of her next of kin. In another example, a gay man was prevented from seeing a lover who was in hospital on the critical list.

Members of the Sydney Gay Task Force are organizing a "summer offensive" on gay rights to ensure the adoption of the report's recommendations. □

Pressure mounts on US visa ban

Protests against the US State Department ban on the issuance of visitors' visas to open gays and lesbians continue in major European cities a full six months after the ban was first announced.

At a February 25 Geneva meeting of the United Nations Human Rights Commission, Dutch delegate Max van der Stoep delivered a stirring attack on the US policy, accusing the State Department of "alarming intolerance." Van der Stoep told the 43-nation group that 133 of the 150-member Netherlands Parliament had signed a letter condemning the visa ban.

In an unexpected response, Chief US delegate Jerome Shestack agreed with the charges, saying that he was personally in favour of repealing the discriminatory clause in the legislation.

In a related initiative, the Dutch Ministry of Foreign Affairs announced its intention to bring the question of US anti-gay immigration policy before the next meeting of the European Council of Ministers. A ministry spokesperson explained that the Dutch government interpreted the policy as a violation of the Helsinki Accords on Human Rights. If the Council of Ministers agrees with the Dutch view, this would constitute the most significant censure to date of the US State Department ban.

Meanwhile, a March 14 picket in Edinburgh saw two gay Scottish students, Shane Enright and John Wells, chain themselves to railings leading to the US Consulate. More than 40 people attended the picket, organized by the

Scottish Homosexual Rights Group (SHRG) and the National Union of Students (NUS).

A delegation consisting of Des Loughney, Secretary of the Edinburgh Trades Council; Neil Lindsay, Edinburgh City Councillor; Jeanne Freeman, Chairperson of NUS (Scotland); and John Hughes, convenor of Edinburgh SHRG entered the consulate to communicate the picketers' objections.

In Washington, DC, California Senator Alan Cranston introduced a bill in the US Congress that would remove "sexual deviation" from the immigration law. Cranston declared that "the law rewards dishonesty, lying and hypocritical subterfuge, and punishes honesty and openness."

The Gay Rights National Lobby is currently circulating through Congress a petition which endorses the Cranston bill.

Finally, the International Gay and Lesbian Association has contacted its member organizations in an effort to have them circulate within their governments letters similar to that signed by the Dutch parliamentarians. □

Catholic university vetoes gay coalition

WASHINGTON, DC — In an unprecedented move, the dean of law at Georgetown University recently vetoed the official recognition of the law faculty's Gay Rights Coalition, thus overturning the unanimous decision of the Student and Faculty Life Committee.

"I would not at the moment be prepared to ordain someone who was an 'active' homosexual."

Lesbian booted from US army takes her case to Federal Court

MILWAUKEE, WISC — Lesbian activist Miriam Ben Shalom has taken her four-year struggle with the US Army to the Federal Court here, after having exhausted all military appeals against her discharge on the grounds of sexual orientation. Ben Shalom was discharged in 1976 from the 84th Reserve Training Division of the army.

After hearing the arguments of the lawyers for both sides in a March 25 hearing, the presiding federal judge

Miriam Ben Shalom



took the case under advisement, and will deliver a decision within the next sixty days. "The judge was initially hostile, but seemed interested by the end," Ben Shalom reported. "My lawyer is feeling optimistic about the case."

Ben Shalom joined the reserves in 1974 as an open lesbian, listing membership in the New York Radical Lesbians and the Milwaukee Gay People's Union on her application. Nevertheless, the army accepted her. It was not until December 1975, when Ben Shalom attracted notoriety in the local media as a lesbian drill instructor, that the army initiated proceedings against her. In September of 1976 she was given an honourable discharge. "I was discharged simply because I was a lesbian," she contends.

Ben Shalom sees her case not as pro-military but as a matter of civil rights. It is "about my right to keep a job I needed," she told a reporter. Ben Shalom originally entered the reserves because she needed funds to support her young daughter while she attended school. Her suit asks for back pay, back rank, back retirement and damages. □

Coalition meet plans national organization

OBERLIN, OHIO — Plans for a new national organization of lesbians and gay men in the United States are now being formulated by the Coalition that organized the October 14th March on Washington for Lesbian and Gay Rights.

The decision to expand the national organizing network of the march into a permanent body was taken at a post-march policy conference held during the weekend of March 7 to 9 at Oberlin College. The conference attracted delegations from all regions of the United States, ranging from California to the northeast, and from Atlanta and Houston to Alaska. Voting rights were prorated among the 100 plus delegates to ensure gender parity and third world participation.

The delegates concluded that the existing national groups had failed to establish a grassroots presence, and that a new organization was now necessary. However, as St Louis delegate Jane Levin noted, "we do not have the mandate of the gay and lesbian community to create an organization at this time." For this reason the Oberlin meeting decided to call an Easter 1981 inaugural conference to form the new national organization. Plans were made to use the intervening year for strengthening and building the existing network.

The conference also heard a report on the October march from Steve Ault, former co-ordinator of the national march office. Ault argued that the march "may have been the most important event since the Stonewall riots." In

his view, the inclusion of frequently disenfranchised third world groups and lesbians led to the formation of "a much more cohesive, dynamic and powerful grassroots movement in this country." □

No open gay clergy says new Archbishop

LONDON — The newly invested Archbishop of Canterbury, the Right Reverend Robert Runcie, has recently announced that he is not willing to ordain open gays as Anglican ministers.

In his diocesan newsletter, Runcie proclaimed "I would not, at the moment, be prepared to ordain somebody who was an 'active' homosexual." However, Runcie goes on to note that "if the candidate were a latent homosexual...I would ordain such a man provided that he were satisfactory in all ways."

Runcie had previously argued strongly against the ordination of women.

Notwithstanding the diocesan newsletter statement, the British journal *Gay News* has previously reported that Runcie knowingly ordains practising gays, while advising them to keep their sexuality a secret.

The issue of the ordination of gay men has produced a divisive debate within the Church of England during the past year. In a report published last October 19, a task force of Anglican theologians called for the lifting of a ban on gay clergymen. The theologians took strong issue with the traditional Christian view that gay sex is a sin. In response, a number of more conservative churchmen have spoken against such ordination. □

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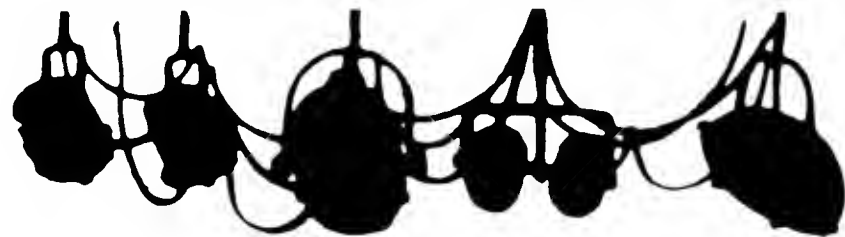
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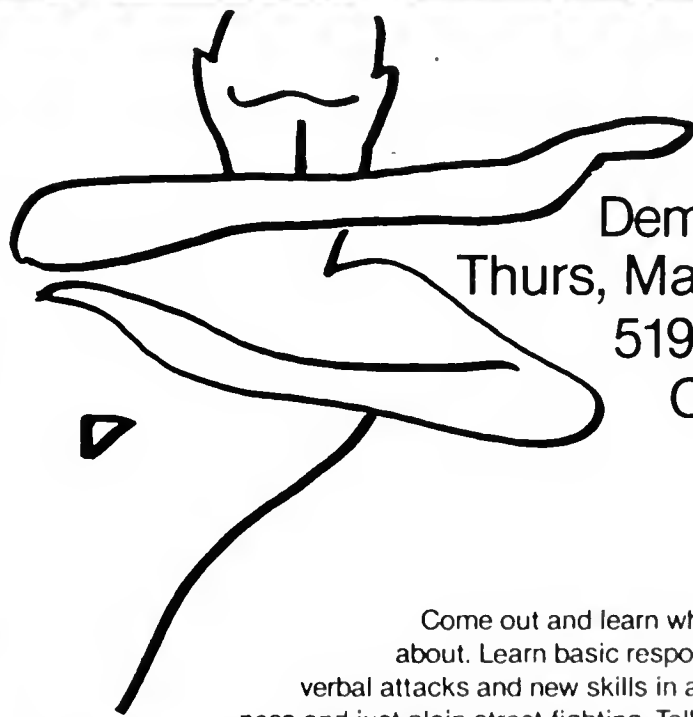
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Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every individual is still not being taught the significance of the role of personal hygiene in the prevention of sexually transmitted diseases. All VD Prevention programs must emphasize personal hygiene principles which should be taught from the beginning of adolescence in every health and sex education course. Past efforts to treat VD out of existence have failed; therefore, we must use all available methods of PREVENTION, in conjunction with treatment, to combat the present VD epidemic. Here are some highlights from our widely acclaimed booklet (available in Spanish; soon in Japanese):

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant to VD PREVENTION and Good Health. Not to teach washing before and after sex activities is to encourage the spread of sexually transmitted diseases.

Page 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. WASH BEFORE SEX FOR HYGENIC PURPOSES.

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.
Rinse. Repeat procedure.
Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventative measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: as a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina.....

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

Men and Women: In our booklet learn also about —

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

For the sexually active male — the commercially available germicidal preparation (Sanitube) for use after intercourse to prevent gonorrhea and syphilis.

For the sexually active female — certain commercially available vaginal contraceptive foams, creams, suppositories, and jellies, which also have germicidal properties that may prevent VD.

Send your contribution (tax deductible to U.S. citizens only) for a copy (quantities available). We need your support. Learn these facts. Help us distribute these booklets and educate the public.

**AMERICAN FOUNDATION FOR THE
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Killers claim "sexual advances" to justify the murders of gay men

NEW YORK AND MINNEAPOLIS — There have been a number of judicial decisions here showing unusual leniency toward defendants accused of murdering gay men.

In New York, two adult males who were arrested at the scene of a murder of a gay poet/playwright have finally been brought to trial more than two years after the incident. Although eyewitnesses had testified that the two men, Dennis Nieves and William Vidal, smashed the head of 44-year-old Barry Ranger into the sidewalk outside of a donut shop on February 4, 1978, the prosecutor charged them with a simple misdemeanor which carries a maximum sentence of one year.

The prosecutor's reduced charge was laid after the presiding judge had disallowed the defendants' confessions and the eyewitness testimony.

Nieves and Vidal told police that Ranger had made a "homosexual advance," and that they had punched him and dragged him to the sidewalk in retaliation. The victim was found dead on the pavement.

In another New York decision, Manhattan Supreme Court Justice Arthur Blyn sentenced defendant Richard Schreiner to probation for the murder

of a gay man, Edward Maloney. Maloney was found strangled to death in his New York apartment. His hands and feet had been bound, and a kitchen knife had been plunged into his chest.

In his sentencing, Justice Blyn contended that Schreiner had a "personality disorder" that would not benefit from imprisonment. District Attorney Robert Morgenthau called the sentence "completely inadequate."

In Minneapolis, a jury acquitted 18-year-old Davis Houle of charges that he murdered 30-year-old Robert Allen Taylor on February 29 of this year. Taylor, a resident of nearby St Paul, was gay.

Houle had admitted his guilt in a signed confession, but argued the mitigating circumstance that he was defending himself against "aggressive sexual advances." Although Houle had a prior record of assault against gays, this information was withheld from the jury on the grounds that these incidents had occurred when he was a minor.

Outraged members of Minneapolis's gay community compared the verdict to the sentence given to Dan White, convicted murderer of San Francisco gay politician Harvey Milk. □

Gays call for end of human rights body

BELFAST — The Northern Ireland Gay Rights Association (NIGRA) has called for the abolition of the governmental Standing Advisory Commission on Human Rights. The demand was made in late March after the Commission failed to take any action in support of its earlier recommendations for the reform of anti-gay laws.

NIGRA also plans to take its call for the group's abolition to the next meeting of Great Britain's National Council of Civil Liberties.

Earlier this year, three NIGRA representatives had met with the Commission to demand that it make strong representations to the British government in support of its own 1977 report. This report had advised the then minority Labour government to repeal the law prohibiting all sex between men within Northern Ireland.

Under British statutes, separate areas have different legal codes covering gay sexual activity. Consensual sex between adults is nominally legal in England and Wales, but explicitly outlawed in Scotland and Northern Ireland.

According to NIGRA spokesperson Jeff Dudgeon, the meeting with the Commission "got nowhere," and the Commission refused to take any action.

The minority Labour government had delayed any response to the 1977 report because of pressure from the ultra-right Democratic Unionist Party of Ian Paisley. The Tory government which assumed power after the 1978 elections rejected the report's recommendations

on the grounds that legal reform was "not acceptable" to Northern Irish public opinion. The Commission has not responded to any of these developments.

In the eyes of NIGRA, the Commission is now a "toothless" body and "a piece of window dressing for the (British government's) Northern Ireland office... Human rights would be better protected without any government agency being used as a delaying and diversionary tactic." □

South African gays form national group

DURBAN, SOUTH AFRICA — Lesbians and gay men in South Africa have formed their first national association, GAIDE. GAIDE describes its goals as aiding "lesbians and gay men to lead full lives as human beings," and it sponsors both consciousness-raising groups and social activities.

The repressive policies of the South African government has forced GAIDE to emphasize secrecy and anonymity. As a result, not much is known about the group. In particular, while GAIDE describes itself as "multiracial," it is not clear what form this multiracialism takes, or how GAIDE perceives its connections to the ongoing struggle for black liberation. □

International News Credits

Gilles Barbedette of *Le Gai Pied* (Paris), *Gay Community News* (Boston), *Gay News* (London), *The Sentinel* (San Francisco), *The Voice* (Minneapolis), *The Torch* (New York), *Latitudes* (International Gay Association, Washington, DC) and — gasp — *The Canadian Churchman* (Toronto).

SECURITY PARANOIA *the* FRUIT MACHINE

In a book just published in Toronto, it has been revealed that the RCMP Security Service, this country's anti-subversion agency, has for 30 years operated on the assumption that every gay man and woman in Canada is a threat to the security of the state.

The book, *Men in the Shadows*, by Vancouver Sun reporter John Sawatsky, provides our first close look at the history, structure and operation of the little-known Security Service. Two chapters explore the Service's obsession with the identification and harassment of gays, who are deemed security risks simply because of their sexual orientation.

Five years ago, Sawatsky exposed the complicity of the Security Service in the burglarizing of a Quebec news

JOHN SAWATSKY
on the secret obsessions of the
RCMP

agency which favoured the province's independence movement. That exposé earned him in 1976 the Michener Award, Canada's most prestigious journalism award.

Since then, investigations by other journalists and by the McDonald and Keable inquiries have added almost daily to the list of the Security Service's criminal activities. For years, members of the Service, in violation of the law which they have sworn to uphold and enforce, have planned and executed break-ins, thefts, buggings, mail-openings, arsons and assaults. These crimes have been perpetrated against people who, simply through the exercise of their democratic rights of free speech and assembly, have qualified as subversives in the paranoid view of the Security Service.

The Security Service. Alias the Special Branch. Alias the Intelligence Service. Merely names. The reality: a secret police, operating outside the law and using intimidation to induce a political conformity which the law does not require.

John Sawatsky has not been resting since 1975. He has continued to gather information, independently of the official inquiries, and *Men in the Shadows* is the result.

Chapter 11, "The Homosexual Witch-hunt," outlines the activities of A-3, a Security Service subsection whose sole purpose was the identification and dismissal of every gay person in the employ of the public service. Included is the story of an A-3 plan to record the movements of all known Ottawa gays on a gigantic map of the city, a tragic scheme undercut by its comic results.

More bizarre and sinister is the A-3 caper uncovered in Chapter 12, "The Fruit Machine," which records the history of a failed programme to develop a device which could detect sexual orientation by measuring the involuntary changes in the pupils of the eyes of subjects exposed to erotic pictures.

It is worth noting that, although John Sawatsky is plainly out of sympathy with the Security Service's persecutory paranoia about homosexuality and lesbianism, he himself is not untainted by it, for he refers to groups of gays as "rings" of homosexuals.

If there is a lesson to be had from Sawatsky's revelations, it lies perhaps in the degree to which the guilt and closetry of most gay men aided the Security Service in their pogrom against them. Those who were willing to place their sexual preference out in the open had considerably less to fear from the men in the shadows.

What follows is a slightly abridged version of Chapter 11 of *Men in the Shadows*, "The Homosexual Witch-hunt."

— Ken Popert

In the 1950s every homosexual in the civil service feared discovery because it often led to dismissal. Secret homosexuals — and in those days virtually all homosexuals were in the closet — were vulnerable to blackmail. Whether breaches of security did take place or could take place did not seem to matter at the time. Scores of people were fired who were loyal, patriotic, capable and hard-working civil servants. Furthermore, it was freely acknowledged that this was the case.

One of the earliest firings occurred at

the peak of the anti-Communist campaign in 1952. A homosexual was discovered working in a middle-management position at Canada's most secret institution, the Communications Branch, which intercepted radio signals mainly from the northern regions of the Soviet Union. The individual's loyalty or honesty were never in doubt, but the authorities feared more than anything that the Americans would find out, thus jeopardizing the arrangements for sharing intelligence, which would be a severe blow since Canada received more than it gave. The case was investigated personally by George McClellan, then head of Special Branch, and the man, who admitted his own homosexuality, was asked to resign. There was no attempt to transfer him into a nonsensitive position elsewhere in the civil service.

Other homosexual cases were to follow at the Communications Branch. At the end of the 1950s a senior manager was discovered. By this time the policy had been humanized and he was transferred to a nonsensitive position outside the branch. Then in 1963 a ring of homosexual code clerks who had arranged to be put on the same shift was uncovered in the communications centre, the most sensitive part of the branch. Some were transferred and others fired outright. The Force managed to recruit informers among both groups.

However, Communication Branch's problem with homosexuals did not match that of its American counterpart, the National Security Agency (NSA) at Fort Meade, Maryland. Two young NSA mathematicians defected to Russia in 1960 and held a news conference in Moscow, providing details of the United States' most secret institution. They were discovered to be homosexual and subsequently both NSA's personnel director and security director resigned and 26 other employees were fired for sexual deviation.

Ideological spies were hard to find and recruit because the Communist Party of Canada was too closely surveilled and too well penetrated to be of use for Soviet espionage. The Russians were forced to switch to a new breed of spy, and began concentrating efforts on suborning people. The espionage priority was to find civil servants with access to classified information who had personal secrets to hide and put the squeeze on them. The process did not have to be subtle, for even people who refused often failed to report the attempt because that simply guaranteed they would be exposed.

Blackmailable civil servants included alcoholics, compulsive gamblers, large debtors, and people practicing a whole range of sexual taboos such as patronizing prostitutes, indulging in unusual sexual behaviour, having extra-marital love affairs, engaging in bigamy, and, of course, homosexuality. The RCMP viewed homosexuality as a grievous moral offence and concentrated on this characteristic at the expense of the other practices even though the others posed equally great, if not greater, security risks. The Force's bias was reinforced by the departmental policy of arbitrarily firing all discovered homosexuals without bothering to determine whether they were actually a risk.

An investigative unit called A-3 was formed within the Force to concentrate exclusively on homosexuals. It was called A-3 because it was the third subsection of A Section, which was responsible for security screening. The special unit approached its task thoroughly as if starting at A for Agriculture and working its way through to Veterans'

Affairs. The investigation spread far and wide and became far-reaching even by police standards. Informers watched favourite gathering spots such as informal gay bars and public parks. Ironically the RCMP had no trouble recruiting informers among homosexuals despite the Force's unfriendly attitude. Many male homosexuals seemed to get a weird satisfaction from turning in their fellows. (Lesbians, on the other hand, rarely cooperated and virtually never

DECODING THE BUREAUCRACY

The Communications Branch

For the purpose of intercepting electronic signals on a world-wide scale, the United States, Britain, Canada, Australia and New Zealand have carved up the world into spheres and pool their intelligence. The Communications Branch carries out Canada's part of the arrangement by spying on the northern Soviet Union.

The Communications Branch for years operated under the cover of the National Research Council. The cover was exposed in January, 1974 in a CBC television documentary produced by Bill Macadam and James Dubros. Since that time the Communications Branch has been transferred to the Department of National Defence.

Special Branch

The Security Service was previously known as the Special Branch of the RCMP and, before that, as the Intelligence Branch.

The Security Panel

Established at the outset of the Cold War, in May 1946, the Security Panel operates as part of the Privy Council Office, the domain of the Clerk of the Privy Council, who is the head of the public service.

The Security Subpanel

The Security Subpanel was created by the Security Panel and consisted of the departmental security officers who met every two weeks to discuss difficult cases. Sawatsky credits the Subpanel with preventing a slide into McCarthyism by allowing security officers to develop their own perspective, independent of the RCMP Security Service, on what constituted a security risk.

—KP

became informers. The Force attributed this to protective motherly instincts and the belief that they just did not like men anyway. Since all RCMP investigators were men, the Force for a time considered hiring women investigators to handle lesbians.)

Each week dozens of new files were opened and more manpower added. A special digit was added to the code number of the file of every individual who happened to be homosexual. That extra digit, always a seven, identified the subject as a homosexual. It was not even necessary to open the file. Soon the Force had 3,000 cases and an administrative headache handling all the files. The investigation by this time had spilled out of the civil service and into the general public.

The CIA had used lie detectors to uncover homosexuals with devastating success, and the Force wanted to employ them. One sweep through the civil service would root out virtually every homosexual who came under suspicion. But the Security Panel recommended against their introduction and managed to keep them out of government in Canada. In some ways, though, it did not matter because individuals, when confronted, frequently confessed. The following excerpt from one of my interviews with a Mountie on the homosexual squad explains why:

Q: What happened if a civil servant denied being a homosexual?

A: I conducted hundreds of these interviews and almost never was there a denial.

Q: You would actually interview the civil servant?

A: Yes.

Q: Would they remain in their position if it was a sensitive position?

A: If they fought hard enough. Again, it happened so damn seldom that they would ever deny it. I couldn't understand it. I developed a technique of interviewing so that you knew right away if you were on the wrong track. It was done this way: "Well, Mr X, it's nice to see you today. Now sit down. How long have you been practicing homosexuality in the city of Ottawa?" And if you get the wrong guy you'll get a reaction — now. And if you get the right guy, he'll stop and think for a minute. Then you know you got the right guy.

Q: Shock will be registered?

A: Yeah. Shock. If somebody calls me a fruit he's going to be wearing the desk. But if somebody calls me a reasonably enthusiastic heterosexual, I'm going to think for a minute: "Now what does he mean by that?" So you get a reaction one way or another.

Q: The guys admitting it would be either transferred or fired, would they?

A: Yeah. Resignation. That's a real bad deal, really.

Never did the campaign become public because most discovered homosexuals accepted their fate. Even the few who protested internally were frightened of possible public exposure. Most would sooner lose their jobs.

On one occasion the A-3 unit tried to plot the groupings of homosexuals on a city map. The theory was that people, particularly homosexuals, followed patterns, and if these exhibited themselves in definable physical movements, the Force would find the magic key for locating the whereabouts of other as yet undetected gay individuals. Every area with a concentration of homosexuals was identified and marked with a red dot on a map of the city of Ottawa. Civil servants spotted in these areas might be unidentified homosexuals or latent homosexuals needing investigation. The map, purchased from the National Capital Commission, soon contained so many coloured dots that it was awash in red ink. A second and larger map was purchased, this time from the city of Ottawa — the largest one available. It, too, was overcome by red ink. A third and last effort was made. A Mountie approached the Department of National Defence with a request to fly over the city with high-resolution cameras for the purpose of producing an extraordinarily large map. The department was experiencing an austerity programme at the time and refused. The map exercise died.

The RCMP campaign against homosexuals was conducted essentially without the knowledge of the Privy Council Office or any outsiders. The Force did not volunteer that information and the victims did not complain. The Privy Council Office and the departmental security officers saw only the reports on individual's cases. However, they did know many homosexuals were being discovered by the Force and subsequently lost to the government.

Midway through his time in the Privy Council Office, Security Subpanel chairman Peter Dwyer hired Don Wall as an assistant. Wall was a civilian analyst in Special Branch and Dwyer first

knew him at the Communications Branch, where both were employed. Dwyer was later impressed with Wall's calm report concerning the Communist scare within CBC International. Wall looked like the farm truck driver he had been in his student days to finance his way through university. He was short and stocky and possessed unusually large hands that vise-gripped the hands of people he greeted. His rough-hewn face could have been chiseled by a sculptor. He had the same liberal instincts as Dwyer and the same love for music, especially opera, and the arts. When Wall graduated from the University of Saskatchewan in 1950 with a Master's degree in English he was approached by a federal employee.

"Do you want a job with the National Research Council?" he was asked. "I can't tell you what it is. It's confidential research in communications."

Wall accepted since no English-teaching jobs were available at the time. The job was not really with the NRC, it was with the Communications Branch under the cover of the NRC. Dwyer plucked him from Special Branch and put him in the Privy Council Office in 1955 as secretary to the Security Subpanel.

Wall became the guiding light in the introduction of a new policy that gave some protection from firing based on tenuous and irrelevant allegations. Some of the most gifted civil servants were being driven out of government and Wall, disturbed by this loss of talent, expressed the regret to Bob Bryce, then secretary to the cabinet and chairman of the Security Panel.

"Surely we can make better decisions," said Wall.

Bryce agreed that the policy was arbitrary and should be studied. A research project was started to determine whether distinctions could be drawn between homosexuals who constituted a security threat and those who did not.

The research started late in 1959 and was finished in the fall of 1962. It concluded that sexual orientation was not a matter of choice. Although that finding today appears obvious and mild, it was crucial then since it removed homosexuality from the old character-weakness category and helped persuade the Security Panel that a nonmechanistic approach was needed for dealing with homosexuals. As a result, there were to be no more arbitrary firings. Each case required individual assessment as to whether the person was vulnerable.

The difficult cases were left for Wall to deal with personally. Technically he could only make recommendations, but they were invariably accepted by the department. He invited the individual into his office for a long and open discussion, during which it usually became clear whether or not the person represented a risk. People who discussed their homosexuality freely were generally safe and not likely to yield to blackmail attempts unless they feared their parents' finding out. The troublesome task, especially at the beginning, was gaining their confidence. They at first interpreted the new policy as a manoeuvre to obtain an admission so there would be grounds for dismissal. Eventually trust was established. The fact that homosexuals knew they had somewhere to go where they would receive understanding rather than punishment was the most effective security improvement possible, for it lessened measur-

ably the prospect of successful blackmail.

Wall set the example by clearing two homosexuals in his own department, the Privy Council Office, where virtually everything was classified material. One of them worked in the sensitive cabinet documents centre. The other worked in the Emergency Measures Organization. Both individuals were judged stable and not vulnerable but, in keeping with standard government policy, neither was permitted to travel abroad where the likelihood of a recruitment attempt was greater.

A renaissance in attitude toward the security reliability of homosexuals emerged. Abuses still occurred because not all security officers were converted at the outset, but in time the number of firings dropped almost to nil. The Communications Branch, which along with External Affairs and the Navy, possessed one of the least enviable records on firings, mellowed considerably and in one case backed down when a homosexual employee refused even a transfer to the National Research Council. The only alternative in such a case was to fire him. Instead, the individual was put under surveillance to ensure that he was not in contact with foreigners, and allowed to keep his job. In the old days he would have been fired automatically.

This new policy toward homosexuals occurred during the latter part of the Diefenbaker government and was approved personally by the Prime Minister and subsequently confirmed by his successor, Lester Pearson. The RCMP fought it.

The issue was debated at length on the Security Panel on which the RCMP Commissioner was a standing member. The Force initially maintained that all homosexuals were security risks. When that argument was whittled away, Commissioner Cliff Harvison insisted that all homosexuals should be fired because homosexuality was illegal under the Criminal Code of Canada and the government of Canada was condoning illegal activity. Harvison, with that argument, was speaking as a policeman, not as a security officer, whereas the mandate of the Security Panel was to safeguard security and not apprehend criminals.

The RCMP held to its view that homosexuality was a criminal offence

(which it was) and a character weakness (which it was not). To the horror of the Force a ring of homosexuals was discovered in its own central records section in the criminal division at headquarters and was, moreover, led by a commissioned officer. The officer, an inspector, was fired as were about six non-commissioned officers. This incident was followed several years later by another in which a single NCO homosexual was discovered and dismissed. Rather than moderate its hard-line stance, these incidents merely caused the RCMP to redirect the homosexual hunt inward and escalate it to even more terrifying levels.

The RCMP has always believed — and still does — its own mythology that Mounties are beings of superior quality and character. If evidence of bad behaviour or character defect reached the Force an ad-hoc investigation was established. If a Mountie fell too deeply into debt — in the Force's opinion — the individual was interviewed by a superior officer and told to change his ways. If the "fault" went uncorrected, the member was dismissed. The RCMP always punished its own severely because bad Mounties did more than break the rules: they violated a trust. Homosexuality, as a character defect, represented an aggravated disciplinary problem.

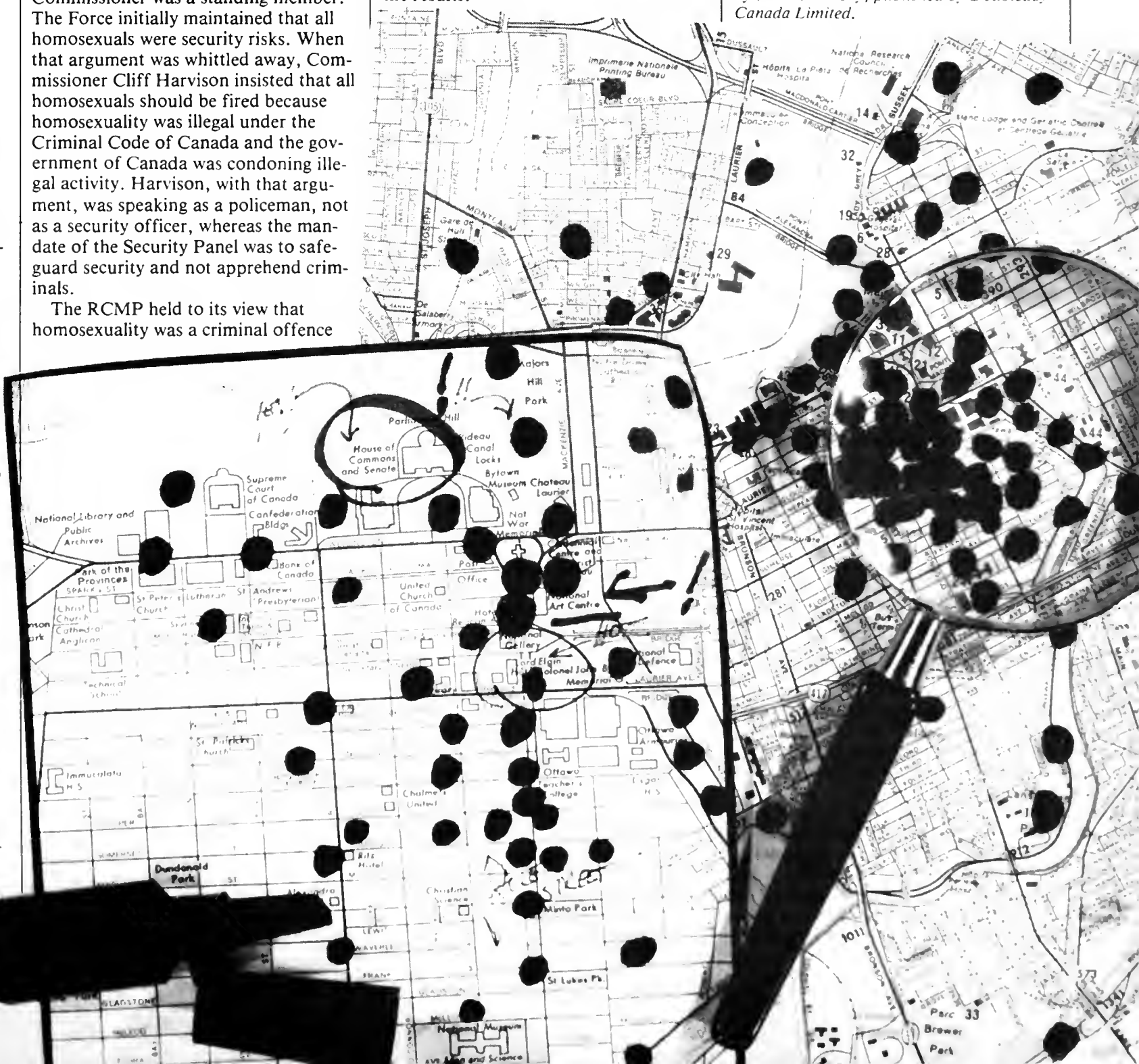
An internal homosexual investigation unit was established with the same goals and zeal of the earlier investigations. The two investigators who had been involved with the bizarre map experiment got leading roles in this inquiry. This time the Force was in complete control since the target was its own organization and no Security Panel or non-RCMP security officer could pass judgment on the results.

The investigators compiled a list of known homosexual cases from outside the Force from previous investigations and prepared an inventory of the recurring characteristics found in homosexuals. These became "indicators" that were cross-indexed with descriptions of Mounties, and any Mounties possessing some of those indicators became suspects and targets for investigation. Driving a white car was one indicator. Wearing a ring on the pinkie finger was another. Effeminate clothing was also one — with the RCMP devising its own definition of effeminate clothing, including the style of necktie. One Mountie fell under suspicion and was investigated because he possessed the following indicators: he split up with his wife, wore tight pants, let his hair grow, and became promiscuous. Promiscuity was considered a sign leading to homosexuality because the individual was trying to convince himself he was not one. The Mountie was transferred to another division.

A homosexual high-school teacher in the city of Ottawa who was an old informer and who claimed to be able to spot another homosexual on sight was tapped to quietly observe members of the Force. The internal investigation reached its peak at about the time Justice Minister Pierre Trudeau introduced the Omnibus Bill making homosexuality legal between consenting adults. The investigation continued and died out in the early 1970s.

Homosexuality is still considered a character weakness and any employee of the RCMP, whether Mountie or civilian, whether in a sensitive position or not, is dismissed for it. □

From the book *Men in the Shadows*, © 1980 by John Sawatsky, published by Doubleday Canada Limited.



Whose freedom and whose press?

Recent debates over the protests against the movie *Cruising* have once again revealed deep political divisions among gay and lesbian activists. In this column we will explore one of the central issues in these divisions — freedom of the press — by briefly examining the positions in these debates.

In the anti-*Cruising* controversy, two significant patterns appear. First, prominent members of the gay media — the editors of *Mandate*, *The Advocate*, *The Sentinel*, and a *Body Politic* columnist — were among the most visible critics of the anti-*Cruising* campaign. Secondly, the arguments marshalled by these individuals were remarkably homogeneous. The protests — or in the case of the columnist from this journal, most of the protests — against the film were repeatedly characterized as attempts at censorship and suppression, and as an attack on freedom of the media and press. By their line of reasoning the campaign would undermine the gay community's own struggle against censorship: gays will have little credibility, they argued, if we oppose censorship when it is directed against us, but still seek to use it against others.

Hidden within this argument is a series of important, but unspoken, assumptions. While the opponents of the anti-*Cruising* campaign claim to be defending free media and press, they use a particular and limited notion of freedom, a "free market" notion, to define those free media. This notion of freedom is given full expression in the view that those who own or control the press and media must be allowed to print or film what they wish. The content, and hence the social impact, of a movie or a news report must be left entirely to the discretion of the individuals who produce the movie or the journal; the sum total of their individual decisions will yield a pluralist world in which all views are freely expressed. To limit the discretion of these individuals is to "censor."

This "free market" notion of freedom is founded upon the idea of an individual's right to private property, a right which should not be restricted in any way or by anyone. The media are seen as the property of their corporate owners and their hired representatives, and the "common good" is served when they are free to use or dispose of their property as they see fit. The apparent exceptions to this unlimited freedom, such as the restrictions placed on the publication of libelous material, actually confirm the general rule; these exceptions concern the rights of other individual proprietors. Within this perspective all rights belong to property-bearing individuals.

Those who support this commonly held notion of freedom assume that this is the only meaning that can be given to a free press. But there is an alternative notion of freedom which has been used by some of us who organized against *Cruising*. This view does not base itself in an individual's unrestricted right to private property; rather, it roots itself in the needs of communities of people. It begins with the understanding that open media are the primary means for a community to acquire a knowledge of itself.

It is in such media that the various isolated parts of the community can find the tools of discussion and information.

From the perspective of this alternative view, the content and social impact of the media are a matter of vital concern to the community they serve. Accordingly, it maintains that those who produce the press should do so in trust for the community, allowing for the widest possible community input and control.

Proponents of both of these views oppose governmental censorship, especially of community organs such as *The Body Politic*. But agreement on opposition to governmental censorship should not be allowed to mask more fundamental points of difference. The two views drastically diverge on the question of the media's relationship to the community they serve.

The first, orthodox view regards community input and control of the media as no different than governmental censorship: both restrict the property rights of the individual. It sees the community as a passive audience and it limits the prerogative of the community to the right to purchase in the marketplace. An audience can choose as individuals to consume or not to consume, but it has no right — by this definition — to interfere collectively in the actual production of the journal or the film. It is from this viewpoint that gays and lesbians protesting against *Cruising* are equated with a board of censors, even when they suggest tactics no stronger than an organized consumer boycott.

In contrast, the second or alternative view argues that it is not possible to have real freedom in the media without

community input and control. It is, or should be, obvious that a passive individual consumer has no meaningful choice in deciding whether to see *Cruising*, *Windows*, or *Boys in the Band*. The privately owned and controlled media industries have not produced gay- or lesbian-positive images on their own initiative: the pluralist world — there is something for everyone — is a myth of "free market" ideology. Genuine pluralism exists only when oppressed groups develop the power to force access to the media. Yet, the power to determine the alternatives from which a consumer can choose lies in the hands of these industries, for this power is the power to produce and distribute the film or journal.

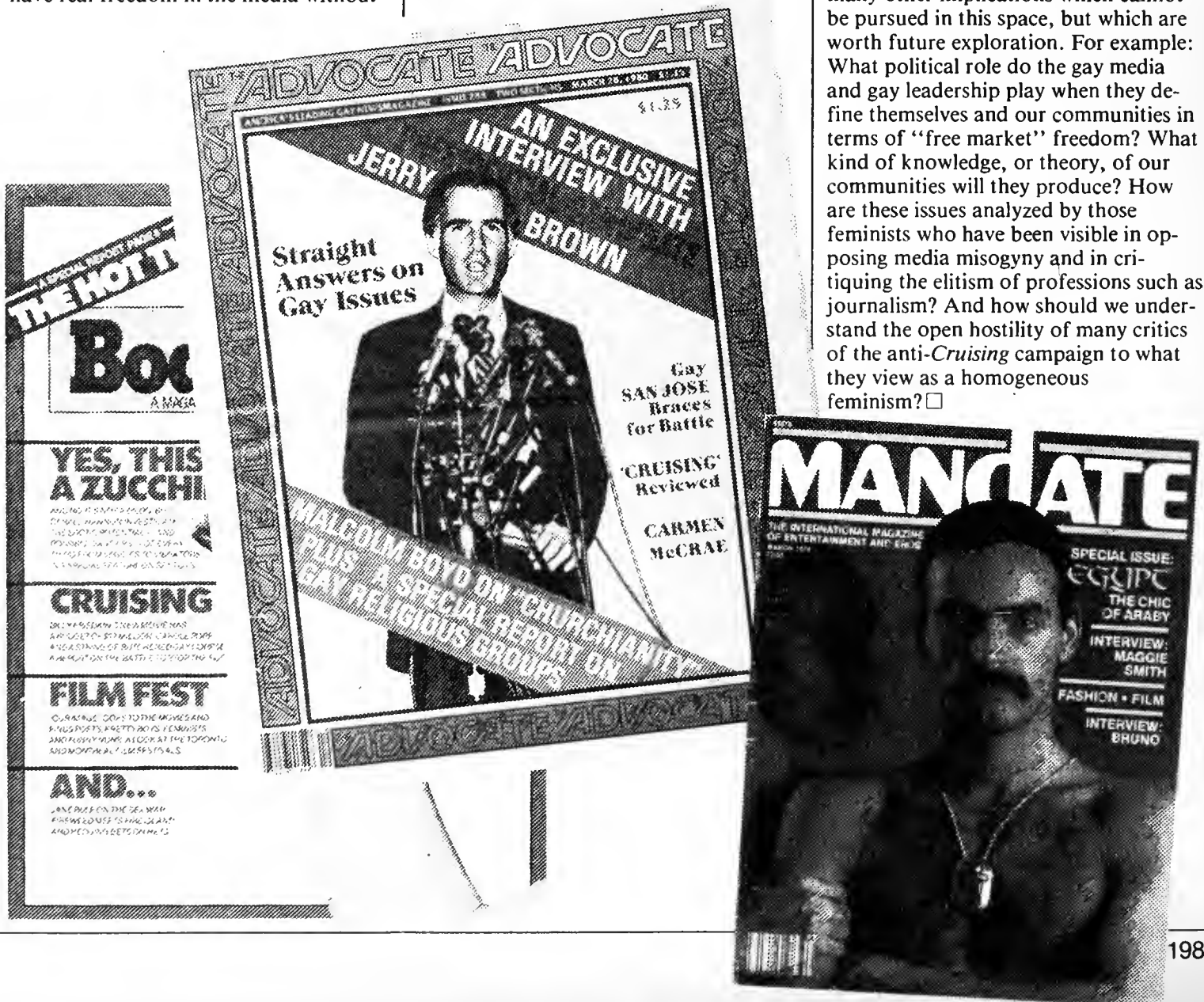
In a society such as ours this power rests almost exclusively in the hands of those who own the media: the fundamental issue is the identity of these owners. In the case of Hollywood film studios, this ownership is concentrated in multi-billion dollar conglomerates. The gay and lesbian communities, as well as other oppressed communities, can not gain access to media industries by buying out some of these massive multinational corporations, nor by starting an alternative corporation with sufficient capital to compete with them: such scenarios are utter foolishness that ignore the basic economic facts of life. Our political project is to transfer the power now concentrated in the corporate structures of the media to the communities they should be serving. And in our context, the alternative view of a free press necessarily assumes the form of an anti-corporate, broad-based

movement for social change that includes many oppressed communities. The campaigns against *Cruising* and *Windows*, and the campaign a few years back against *Snuff*, are a first step in that direction.

These, then, are the main dimensions of the debates over censorship and freedom around the anti-*Cruising* protests. In examining them, some clues can be found as to why this campaign has generated such an angry and charged debate within the gay movement. By raising the issue of the relationship of the major Hollywood film corporations to gays and lesbians, anti-*Cruising* activists have implicitly called into question the relationship of all media to the community they serve. The anti-*Cruising* campaign has, in part, indirectly challenged the relationship of the gay press to the gay and lesbian communities. While all of the gay press express some degree of concern for the issues that affect the gay and lesbian communities, many of these journals treat us as passive audiences with no rights but that of a consumer "choice."

The response of these members of the gay media to the anti-*Cruising* protests is not, therefore, simply the advocacy of an abstract notion of freedom as the right to unrestricted private property. It is also the defence of their limited social power, a social power acquired through the ownership of media in a society of private property. To the extent that they persist in viewing themselves and our communities in these terms, they shall also continue to side with the major media and press in their confrontations with oppressed groups.

The analysis we have presented has many other implications which cannot be pursued in this space, but which are worth future exploration. For example: What political role do the gay media and gay leadership play when they define themselves and our communities in terms of "free market" freedom? What kind of knowledge, or theory, of our communities will they produce? How are these issues analyzed by those feminists who have been visible in opposing media misogyny and in critiquing the elitism of professions such as journalism? And how should we understand the open hostility of many critics of the anti-*Cruising* campaign to what they view as a homogeneous feminism? □



THE MIRROR OF VIOLENCE



Self-defence means turning back on the attacker the spirit of the attack. Gay men in Toronto are learning that it's a matter of attitude, a lot of noise — and a bit of “dirty fighting.”

BY MICHAEL RIORDON

In high school JB suffered a lot of taunting: sissy, queer, fairy, the usual. One night he was walking home from a friend's house. He was not yet operatively gay. Three men approached on the same side of the street — J felt a familiar unease — they said nothing to him. He awoke the next day in hospital with a broken nose, a badly bruised face and deep lacerations from his own eyeglasses. The time lost remains a blank to him.

A chudo is a white-knuckled tight fist you make that describes an arc starting at your waist, coiling upward close to your chest, springing outward from you and ending in an efficient snap. You don't have to be very strong to do it well, but when a decently-

executed chudo connects with the point where the nose abuts the face of an assailant, there's a reasonable chance the owner of the nose will be distracted, to say the least, for a short time. This interval can be very useful, especially if you're a good runner.

PD and a friend were cruising in David Balfour Park on a muggy summer night. Three men and two women, all in their late teens, appeared quite suddenly behind them. One of the men had a baseball bat; he waved it over their heads. The others laughed and joked about smashing the fruits. P and friend kept walking. “I could hardly breathe,” he recalls. They reached a lighter part of the park, close to a subway station; the assailants withdrew, back into the dark. P: “We felt bad we didn't do anything, but what could we do? Call the police? Are you kidding? What for?” Later P heard that the same gang had attacked other gay men the same night in the park, and put one of them in hospital. The attackers were arrested eventually, sentenced and paroled before their victim was released from the hospital six weeks later. They were of good families, the judge noted.

Surprisingly, given the sensation of receiving it, a well-delivered kick to the groin probably won't do permanent damage. To do the kick you

raise a leg in front of you, making right angles at hip and knee. Your toes strain upwards. Your foot lashes out sideways, ways, frontwards or backwards — depending on where your attacker is — and the ball, heel or side of it slams into your assailant's groin, knee or shin. If you do happen to cause permanent harm, it's most likely covered by the attacker's medical insurance. And he (assuming it's a man) would simply have to accept it as a dramatic lesson in the changing politics of queerbashing.

Attacks on gay men *seem* to be increasing in North America. We are becoming more visible and more demanding, both offences against a bigot's sensibilities. But it isn't exactly clear yet whether the actual incidence of attacks or only the frequency of reporting them is increasing. We're becoming less likely to swallow an attack as a natural phenomenon, a fact of "gay life." We're more likely to talk about it, more likely to listen, and more likely to do something about it.

For its first gay men's self-defence course last summer, Toronto's Gay Liberation Union (GLU) auditioned — if that's the word — several instructor candidates, and chose from them a quiet, pleasant, courteous woman with a black belt in karate. She'd already taught women, disabled and blind people a potent mixture of karate, judo, aikido and jujitsu that she calls, smiling, "dirty fighting." She would, she said, teach unskilled and, yes, even unathletic gay men to defend themselves against verbal and physical assaults. She would use a Zen-based approach that reflects back on the attacker the gist or the spirit of the attack. That, I found out, is easier said than done. Victims die hard.

VICTIMS

The best victims aside from animals are undoubtedly children. From birth their lives in all respects hang on the good will, competence and sanity of people whose only qualification for the job of "parent" is that they got through puberty. The duties of the job, on the other hand, are heavy: to make of the raw material a productive member, or unit as it's often called, of society. School, church and other authorities will lend a heavy hand where they can. But when our economic system looks more like a post-iceberg Titanic every day, and governments hack away at social services — like daycare — that were already inadequate, parents remain pretty much on their own. Some of the more direct results we can read about in the newspapers.

Reported cases of child abuse — the degree that kills, maims and starves — have more than doubled in Ontario over the past five years. At least ten children have died at the hands of their parents in each of the same years. And since child abuse is still tolerated in many quarters, reports of it lag far behind actual incidence. In state-run homes, children aren't any safer; reports of torture under the guise of psychotherapy are surfacing. But when governments suggest even the mildest initiatives against the abuse of children, voices from the right underworld like Claire Hoy and Renaissance International shriek that the state is mangling the rights of parents. In their eyes the issue is not one of human rights; it's plainly one of property rights. The victims haven't much choice: to be owned by your parents or to be owned by the state.

All of us have been children at one



“We’re becoming less likely to swallow an attack as a natural phenomenon, a fact of “gay life.” We’re more likely to talk about it, more likely to listen, and more likely to do something about it.”

time or another, some for longer than others. As such, most of us have experienced victimhood. We know where power resides — in parents, teachers, priests, policemen, generals and employers, maybe a little in certain politicians. Almost never does it occur to us that any of it might reside in us. That is, not unless we become parents, teachers, priests, policemen, generals or employers, or maybe politicians. It's either eat, they keep telling us, or be eaten.

Women have made quite satisfactory victims for much of world history. (The times when they haven't been tend to be called "prehistory," to suggest perhaps they never really happened at all.) Rape is one of several methods by which women have been, and still can be, reminded from time to time of their place. A woman's place is in the home, where it's safe. If she comes out, she must understand that men will be men. They may well rape her or beat her. (This may happen to her at home as well if she's difficult.) Of course it isn't right, but then it isn't exactly wrong either. That is to say, it's human nature. After all, it is a man's world, is it not?

According to the quiet, pleasant, courteous woman with a black belt in karate who's taught all the initial GLU self-defence courses, "Most bullies aren't looking for a fight, they're looking for a victim." And you're only a victim as long as you think you're a victim — or don't know you're a victim, which amounts to the same thing. *But*, — here's the plum — you *can* learn, as others have done, to defend not only your body but *yourself*, your being.

First, it seems, you have to locate it. Women from a rape crisis centre in Vancouver have started direct public confrontation with confirmed rapists as a self-defence tactic. Howls of indignation from all sides: they're taking the law into their own hands!! Not such a bad place for it to be, the women argue. The victim rises up and lo, as much to her surprise as to that of "the stronger sex," she whacks him right where it hurts. It's all a matter of Attitude.

ATTITUDE

Getting to the gay men's self-defence class by public transit is a fair test of one's attitudes. Here's this mob of heterosexuals — if gay people use public transit you'd certainly never know it from *this* bus — tired at the end of the day, many of them trapped in unsatisfactory lives and all of them, you suspect, restrained only by the sheerest filament of social convention from killing someone. And who would that someone be? If you're with a friend you lower your voice on the word "gay" — if you use it at all. You check each other almost unconsciously for telltale signs, and you hold the Dominion bag containing your gym shorts close to your chest, where the pink triangle is pinned. Then you think, goddammit who the hell do they think they are, etc. You lower the bag, look around defiantly, think rude thoughts about heteroburbia and are hugely grateful that here's the stop for the school.

The men in the class — 70 or so have taken the four courses offered so far, and another 25 are taking the first advanced course — have no more in common, as far as I can see, than any other random group of gay men. Few of us have been attacked physically, or will admit it. Most of us have been verbally abused, and most of us have learned to ignore it, at varying costs to ourselves. I presume that most of us are speculating about sexual prospects in the group. Some of us have never been in a group of gay men in smoke-free, brightly-lit surroundings, some never at all. Some of us are shyer than others, some in better shape. Our bare feet, winter-pink-and-white, look very vulnerable.

Why are we taking this course? Everyone answers in almost the same words — some variation of self-confidence. As I say it now, it doesn't seem clear enough. A feminist friend I told about the course snorted: "Why do *you* have to defend yourself, you're a man." I said I'm also gay, but that didn't seem clear enough either. The answer came later.

First we learn to make noise. Gay men tend to be rather soft-spoken in public, have you noticed? It's sometimes referred to as "masculine reticence." The Screaming Queen, on the other hand, is an appalling person who makes so much noise that he attracts attention not only to himself but to anyone who's in the same room, on the same street, in the same province — to every soft-spoken masculinely reticent one of us, the beast.

Four bullies, a man in the class told

us, descended on Fire Island and for one ghastly afternoon made havoc among the gorgeous hunks who were basking and cruising there. Not one ounce of all that splendid muscle flexed; we got quieter and quieter and scattered like sparrows in their path. No wonder we take so much valium. The bullies roared into a bar — shocked silence — and spied a Screaming Queen. After enduring their gross abuse for about thirty seconds he let fly with some breathtaking filth of his own. "He screamed his tits off," we're told. The bullies walked straight out of that bar and haven't been seen on *that* island since. Noise, we learned, is a primary mode of self-defence; bullies don't like it unless they're making it. We learned to roar from deep in our bellies — "don't squeak out of your throats, come on, let me hear it from way down here!" — out of a deep well of old anger and fear. We could have brought down Jericho.

We would not, we'd been told, each be turned into Bruce Lee, rippling exquisitely-tuned killer machines. For \$40 we'd get eight three-hour classes, no guarantees of immunity or even safety but a decent range of choices to respond to violence. We'd learn to turn back aggression onto the aggressor, to mirror the violence.

KICKS AND CLAWS

We learned how to make weapons of our feet, knees, elbows and hands: chops, rams, punches, jabs and kicks. In case our opponents didn't collapse immediately under this onslaught we learned to block their blows. How to stand and how to move so we'd look dangerous. How to throw an opponent, how to break a fall, how to do an Eagle Claw. (That's an unpleasant trick of stabbing your fingers into an opponent's eyes, twice, very quickly. The idea makes me shudder, but in a close-enough and bad-enough situation, who knows.) We learned to disarm an attacker wielding a knife. "You may get your arm slashed," the instructor said, "But you won't get stabbed where it counts." We practised with drinking straws.

We made lots of jokes in class, an older form of gay men's self-defense. "Jesus, if I kick that high I'll split my skirt." "Can I ask him to hold my shopping while I hit him?" "What do you do if someone gets you in a choke like this (an assistant demonstrates)?" "Ask him home." "Why do we do the Eagle Claw twice?" "Once to take the eyes out, once to put them back." "What's the first line of self-defence?" (Correct answer: awareness.) "Spit." And we heard stories, gradually, as people came to trust each other more.

CD came out of a gay bar. A man on the sidewalk caught his eye, grumbled something at him — the man was drunk. C walked away. The man hit him from behind, knocking him half under a parked truck. C recovered and ran away down the street, a busy one. The man chased him with a piece of wood out of garbage can, but C outran and lost him. He spotted a patrol car. Another gay man was speaking to a policeman through the half-opened window. This man's face was bleeding, his glasses smashed. After he'd left, C told his story. The policeman said he'd investigate, and drove off. By now C was deeply, grimly enraged. He went looking for his assailant, without knowing what he'd do if he found him. "I wished I'd had a gun, I felt like I could have shot the bastard." He saw the man

sitting with a companion on the steps of another bar. Both of them were drunk or stoned. C called the police from a phone booth. A car arrived in minutes — no sign of the first one. They tried to persuade C to forget the whole thing: the guy would say C had come onto him and it would be his word against C's. "As if 'coming on' to someone was legitimate grounds for assault!" C refused. They found the man, he was arrested, tried and convicted of assault. C joined a self-defence class.

DH met a man on Yonge Street. They walked awhile and talked. The man, about 20, asked if he could come home with D. "From a sense of danger or lack of interest, I don't know which," D said no thanks. He noticed two other young men behind them, keeping pace. D walked faster, then ran. They followed. He jumped onto a bus, so did they. D asked the driver to alert the police (buses are equipped to do this). The man who'd asked if he could go home with D now shouted to the crowded bus, "This queer came on to my fourteen-year-old brother here!" The driver refused to help. With surprising presence of mind, or randomly somehow, D blurted: "Don't they have to pay?" Between them they had only a five-dollar bill and wouldn't tender it, so they had to get off. D didn't look at the other passengers.

LT emerged from a restaurant a little after midnight. He stretched, turned and was hit in the open mouth by a fist. His arms were grabbed from behind and he was dragged kicking down a lane. There he was punched — he never saw the face of his attackers — and kicked for what seemed a very long time. Then they left, tired or satisfied. "What's the point of self-defence?" he asks. "Who could have done anything there?" One of the most elusive factors we talked about in class is awareness, a sort of

“When called a faggot in a simulated attack, another man felt a powerful urge to shout, ‘No, no not me!’ Instead, he turned back on the attacker the spirit of the attack — a punch to the solar plexus, to be specific. He made his point, you might say as a faggot.”

heightened sensitivity to your surroundings and where you are in them. It needn't make you paranoid — paranoids tend to be helpless — but it certainly makes you sober. One man in the class reported floating out of his apartment high on acid. "These two guys started following me. I heard one of them say 'It's a faggot!' It didn't sound like a compliment. In one second — less maybe — I was right down and completely clear." Nothing happened.

Attitudes kept coming up in the class, from deep unquestioned sources. "Maybe he *did* come on to the guy." "If you're going to swish down a public street with a beaded bag, jewellery and make-up you've got to expect that kind of treatment." "I'd like to think that no one knows I'm gay unless I want them to — why would I be attacked?" "You'd better not advertise that gays are taking self-defence." Why not? "They'll be ready for us." "Isn't there supposed to be something about people who get attacked that invites it?" "It's the ones who are obvious, who *look* gay that get it." Which of us here in the class would you say looks gay? "Oh, none of us here do."

Lesson Five tonight — our first "simulated attacks." The instructor and several assistants — gay men

who've taken earlier courses and some of whom want to become instructors — wander among us in a half-dark room and pick on us individually, without warning and at random. We are to respond as well as we can.

TERROR

One of them comes up to me. His eyes are cold. "Faggot," he says, nastily. I smile, this is silly. "What're you grinning at, faggot?" I smile and look down at his feet, at other people. They're engaged, they have their own problems. But I'm a quick-thinking articulate person. He pushes my shoulder, once, twice, several times, a little harder each time. Nothing comes from me, no sound, no thought. I back away from him. "What's the matter, faggot can't you speak?" Of course I can speak, you monstrous fool. He pushes again. Then he stops. "That's not very good, you know. You could be all over the pavement by now."

So here's my answer to the woman who asked why a man needed self-defence. I'm a man and then again I'm not — I'm not John Wayne, James Bond, Starsky or Hutch. I'm polite and gentle and I don't want to fight anyone. A little wrestle between friends in bed, sure, but not this. Please, I'm no thug.

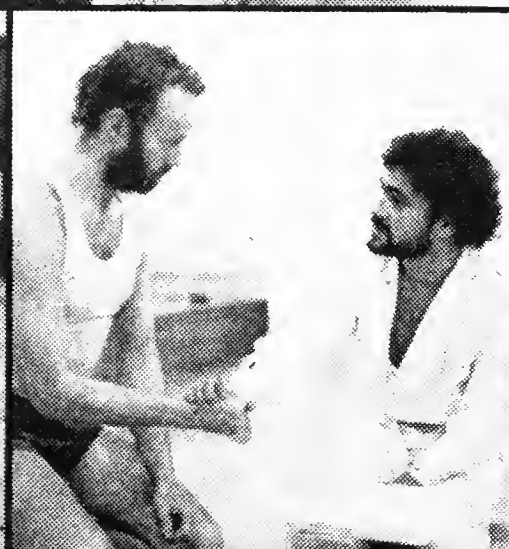
I was truly horrified by the gulf between what I thought I'd do and what I did.

The assistants told of remarkable changes in people during the courses. One man, a lawyer, cringed visibly and shut his eyes when he was attacked, even just verbally. The threat of exposure seems to act as strongly on us as the threat of violence. But the same man "paralyzed" an assistant for an instant when, faced with verbal abuse, he suddenly let out a wild scream "FUCK OFF!!" whose volume and intensity you'd have to hear to believe. It gave the man just long enough, the assistant said, to get his breath and make his next move.

When another man was called a faggot in a simulated attack he felt a powerful urge to shout "No, no, not me!" Instead he turned back on the attacker the spirit of the attack — a punch to the solar plexus, to be specific. He made his point, you might say, as a faggot.

Lesson Six. This time I'd practised verbal defences all week in my head. I was full of assertive fantasies. Time for the simulated attacks. We deep-breathed, which is supposed to relax us. It didn't me. From the corner of my eye I could see him sidling toward me as people do when they're simulating attacks. My heart pounded. Remember to





Photos: Richard W. Brown

L breathed deeply and ordered in a loud voice, 'Stop! Leave him alone!' The three men looked at him in amazement — and retreated, with one of their victim's shoes. L ordered them to bring it back. They did, and were gone. 'I was so surprised. I'd never done anything like that before. I felt wonderful.' "

breathe; to do a proper takedown... there were two attackers, *three*... to do a proper takedown... "Here's one," they said. "Hey cocksucker, what do you think you're doing on our street? Eh?" "I'm gay and I'll take no shit from you!" That was *my* voice. "Oh you won't, eh?" A shove by one of them, another raises his arm. So I kicked one of them in the balls — well, it was the instructor but it's the thought that counts — punched one of them in the throat and broke one or more knees of the third. "That was wonderful!" they all exclaimed.

I was smugly, blissfully astounded. Two days later I walked down Yonge Street with a friend at bar-closing time. They were pouring out of their bars and unlike us they're noisy, pushy and belligerent. Normally I'd skirt such impediments but not tonight — I didn't push or challenge anyone, but I was definitely conscious of not avoiding them either. I was as bristling with righteousness as any Reborn Christian. Just one of you goons give me or my friend any trouble and you'll never know what hit you.

Thank heaven none of them noticed me. I'd forgotten to breathe.

As many people in the classes have reported threats and sexual assaults by

other gay men as attacks by bigots. Most of us learn to avoid bigots as much as possible. But most of us learn to be male before learning the possibilities of being gay: we learn very early to take what we want, to impale on our cocks the various fruits of the earth. Some of us think it's expected of us.

WHAT WE DO IN BED

BR went home with a man from a bar. Usually he asks questions, tonight he didn't. Shortly after they arrived at the man's apartment B decided he'd made a mistake. He wanted to disconnect, go home. The man locked the door with a key and put the key in his pocket. For an hour or so B talked, made excuses, pleaded. Women are familiar with the reasoning that no means yes. The man became physical. A much bigger man, he shook B, pushed him onto the bed, pulled at his pants. B bounced around the room for most of another hour. The man was getting rougher. B: "I was so scared I suddenly started to cry." The man said, disgusted, "Go." B went. He joined a self-defence class. "Never again do I want to be that helpless. There's a kind of freedom in feeling you can take care of yourself in situations like that." So we learned bed defences.

If you're one of those men who likes being rough with people who've indicated they don't want it, check first to see whether your intended has taken a self-defence course. You could lose something you value very highly.

The last night of the course we smashed boards — not terribly thick ones, softwood and we went with the grain — and got to take them home with us, a sort of diploma. Afterwards we had a party. HV said he was fed up with the closet. RD said we're never going to be loved — or at least we better not hold our breath — but we're going to get stronger. How does he know? Simple. We will because we have to.

But the police, someone said, are buying themselves bulletproof vests with their own money. Someone else said his mail had been opened and an official number attached so he'd know it. Another told of an argument he'd had with a fashionable downtown faggot who laughed at the very idea of self-defence. "It's the 80s, dear," our narrator replied. "War-fever, unemployment, food riots, scapegoats" — (he made a fist and pounded the heads of imaginary scapegoats — thump, thump, thump) — "and we're one of them. Either we're down here" (he indicated where he was thumping) — "or we get out

from under." Does that mean we want to be on top? "Not me, just out from under."

I asked in one of our class discussions whether people felt they would use their shiny new attitudes and skills to defend *other* people, should the occasion arise. The responses were surprisingly candid, I thought, but not encouraging. Some, including me, said they hoped so but didn't know; others said it was unlikely. The politics of self-defence class are strongly individualistic. "Let's turn back," our instructor said gently, "to how to defend *ourselves*." When I asked, like a thorn in her side, about defending ourselves against the people who make climates where brutes can freely play — when goons are licenced and armed and elevated to govern over us, does it matter how awesome my lonely chudo is? — our instructor looked as close to cross as I ever saw her and said, "That's another course, I think." She told me privately that she didn't believe a teacher should impose her politics — in her case "fairly radical feminist" — on her students. The assistants from the Gay Liberation Union, then... but they, too, seemed very shy of placing our solitary self-defence in the wider context where it surely belongs.

A new course begins at the end of April, with instructors drawn from the ranks of the assistants. Lesbians in the Gay Liberation Union demanded that the courses no longer be restricted to men. The attacks aren't. CB and KR were assaulted violently by a man who was offended by two women holding hands in a more-than-European way.

LM, the mildest sort of person you could ever hope to meet, was strolling down the avenue with friends, women and men. They saw three bullies beating up a faggot — one of the obvious ones. The friends suggested crossing the street to pass by. (I know this story sounds suspiciously biblical, but L is to be trusted, and there were witnesses.) L: "I hate violence, I felt it wasn't right for them to be doing that." In a small voice he said to the attackers, "Leave him alone." Either they didn't hear him or they weren't impressed. (L's friends watched him from across the street. "It was my decision, I felt I had no right to involve them." He's more charitable than I would have been. But they hadn't, after all, taken a self-defence course.) He breathed deeply and ordered in a loud voice: "Stop! Leave him alone!" The three men looked at him in amazement. And retreated, with one of their victim's shoes — a trophy? L ordered them to bring it back. They did, and were gone. "I was so surprised. I've never done anything like that before. Always I'd think of good reasons to avoid these things and then I'd feel bad. There — I felt wonderful. I was so surprised."

TC and a friend were attacked without warning and without words, by three men. (Bullies tend to like favourable odds.) T had taken four weeks of self-defence classes, but no simulated attacks yet. This was it. He doesn't remember now whether his kick was done correctly. The toes may not have been upturned, and he may have forgotten to aim two inches *behind* the target. He vividly remembers yelling and kicking, then one of the attackers on the ground, the other two gaping, then all three making disorderly exits.

What did it feel like? "Good." He rolls his eyes. "So good we went for a chocolate sundae at Fran's." □

Michael Riordon, whose most familiar weapon is a pen, live in Toronto.

Living in a world from which women are often excluded, many gay men can be even more sexist than straights. But under the "rule of the fathers" they may have more in common with women — and their oppression — than they know.

The politics of powerlessness

An essay on patriarchy, radical feminism and gay liberation by Johanna H Stuckey

Recently, during a discussion of the new NFB film *Why Men Rape*, I began arguing, with my usual belligerence, that the film showed that "all men are rapists." At once a gay man in the group countered that he was not a rapist because he was not sexually attracted to women. My response was to tell him he had misunderstood the film if he thought that rape was a sexual act.

Later, mulling over this exchange, I suddenly understood that many, if not most, gay men think that, because they are not sexually attracted to women, they cannot be sexist. So they think Radical Feminist ideas do not concern them. Since, however, Radical Feminism addresses primarily the *power* relationships in which our society bases itself — especially those between men and women — homosexuality does not exempt men from sexism. Rather, it makes them much more likely to be sexist. As a Lesbian Feminist friend put it, "Many gay men are not rapists, but murderers." She explained that, by living in a world from which women are excluded, such gay men to all intents and purposes annihilate women. If this be so, why bother to explain Radical Feminism to gay men? Because they too are victims of the power systems of patriarchy! They too are being "raped and murdered" every day; most of the ideas of Radical Feminism apply to gay men as well as to women. Gay men and Radical Feminists should be natural allies, for we are fighting a common enemy. It is the mark of that enemy's success that

many gay men are, perhaps, even more sexist than straight men.

Radical Feminism, espoused in Canada by the recently formed Feminist Party of Canada, maintains that women's issues are central to any larger revolutionary analysis and that the sex class system is the model for all other class systems. Radical Feminists, therefore, examine the personal to discover the political and, by going back to the root (hence, "radical") of all discrimination (sexual discrimination) and the historical roots of patriarchy, they are trying to develop theories of, and methods to deal with, sexual politics. Radical Feminists argue that the overthrow of capitalism would not be enough to eliminate the sex class system in our society; the problem stems from the system of patriarchy.

"Patriarchy" means literally "rule of the father(s)," but most feminists use the term to mean generally "male dominance." In this discussion I shall focus on patriarchy, not male dominance, since the term encompasses oppression of younger males by older ones. Early feminists understood the issues of patriarchy, but most of them did not understand the workings of its power systems, for patriarchy affects every aspect of life and affects everyone living under it. It works, simply put, as a social system in which "fathers" (actual, symbolic, or representative) have power over all other members of, first, the family and, then, the institutions of society.

The family serves as the basic instrument of patriarchy, for it teaches power

structures and, by socializing girls to subordination and passivity, co-opts them into functioning as primary socializing agents. It socializes boys into dominance roles and contains their rebellion by promise of future rewards — "one day you will be a father and control your own family." If a boy or girl rejects these roles, the penalties society imposes are great.

For example, patriarchy today understands (but does not condone) an independent woman who might aspire to be treated as a member of a group superior to her (her dressing in masculine clothing is tolerated), and, as long as there are not too many such women — and there are not, for the penalties are too great — our patriarchy can handle them. It reacts immediately and strongly, however, when faced with an overtly non-masculine man (say, dressed in feminine clothing). Gay men who are not "obvious" or outspoken, it can tolerate, but outspoken or just "out" gay men generally become threats, because, even more than independent women, they point to the contradictions inherent in patriarchy. They are dangerous internal dissidents, for they are potential members of the power system, who, often visibly and vocally, are opting out!

Through sex-role stereotyping, then, patriarchy socializes women into the "inferior" role and men into the "superior" role. By the time a child is three, she or he knows what gender she or he is. A girl knows that she must be dependent, soft, gentle, passive, emotional, accepting, self-abnegating — in short,

feminine; and a boy grows up aware that he is expected to be strong, reasonable, active, aggressive, unemotional — in short, masculine. In this process no one asks what, if any, the child's "natural" tendencies might be, let alone considers what the child might want. How much sheer misery has been felt (and suppressed) by how many, I hate to contemplate! For many boys the masculine role must be — and must have been — as much torture as the feminine role is — and has been — for many girls.

Further, women's biological ability to bear children has been, and still is, one of the chief causes of women's oppression, because our society does not wish to acknowledge that there really is a difference between "childbirth" and "mothering." Radical Feminism rightly argues that, though only women can bear children, both men and women can "mother" them, for the "urge to nurture" is human, not female alone. Indeed, children reared by more than one adult can only be better for that rearing; moreover, children reared by loving, stable adults, whatever their sex, can grow up healthy and whole. Finally, the breaking of the female monopoly on child-rearing would clearly benefit gay men.

As to the nuclear family, Radical Feminists argue that, as our main socializing institution, it is a *school of power politics*. There, boys learn to understand and wield power, and girls to be attracted by it and submit to it. Further, legalized marriage, which underpins the family, is itself a property-preserving institution and, hence, a power relationship. Given our society today, I can sympathize with many gay men who want to institutionalize their relationships through marriage, but that wish distresses me, particularly since, in our society, legalized marriage perpetuates dependency relationships.

Yet another area of Radical Feminist concern is the economic. In a society in which financial independence — money — is all important, economic discrimination against women results in the actuality that very few women can support themselves and are forced to become dependents either of men or of the state. When gay men are forced to hide their sexuality in order to retain jobs, they are encountering economic discrimination of the sort women encounter daily. Unfortunately, few women can hide their sex.

What I have been talking about up to now is, mainly, how patriarchy works. I think it just as important to discuss how it is maintained.

First, we all encounter subtle but

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powerful maintenance methods every day. Swedish psychologist Berit As has outlined some of these social regulators: first, ridicule ("a man's aggressive; a woman's a bitch"); second, keeping the victim uninformed (eg, about birth control, etc); third, the "double bind" ("women manipulate men" and "they are emotional and irrational"); fourth, public invisibility (our achievements are not reported in the media or in the history books); and, fifth, blaming the victim ("women cause their own problems," or "it's all Mother's fault").

A second and more effective weapon is (the threat of) *violence*. After socialization, violence is the main way the system maintains itself. Today violence is usual inside the family. Wives suffer threats, beatings, even rape, and child abuse is almost epidemic. About 90% of those abused are female and the abuse is often sexual. Father-daughter incest is the most frequent incest. What is more, outside the family, *all* women in our society walk in fear of violence — particularly rape. We all learn from our mothers to be cautious, on our guard. No wonder many feminists are learning self-defence techniques. Similar fears of violence are, I know, shared by many gay men.

What is worse, society has institutionalized this violence in the form of what Mary Daly (in her book *Gyn-Ecology*) calls "sado-rituals" that resocialize or eliminate rebels. Along with such atrocities as Indian suttee, Chinese foot binding, African genital mutilation, and European witch burnings, Daly discusses North American medicine and psychotherapy. This latter section is "must" reading for feminists and homosexuals. Daly argues that a sado-ritual is recognizable through seven elements which are *always* present: first, obsession with purity; second, erasure of victimizers' responsibility (they "follow orders"); third, a tendency for the ritual to spread throughout society; fourth, the need to see the victims as agents of their own destruction; fifth, attention to detail to divert normal humane concern for the suffering of victims; sixth, normalization of what is usually unacceptable behaviour; and, seventh, legitimization by researchers and scholars. Daly's analysis works for many sorts of "-isms," pogroms, and behaviour based on prejudice; the recent movement led by Anita Bryant has almost all the characteristics outlined above.

By now it must be clear what Radical Feminism and Gay Liberation have in common. But there are reasons why gay men might not find an alliance with Radical Feminists possible, useful, or attractive — sexism is, of course, one reason. Further, the society we live in is, as a patriarchy, also male dominated. Since men are dominant and superior and women submissive and inferior, and if dominance be preferable to submission, then it follows that our society values men more than it does women. It is no wonder that even gay men often see women as inferior. Why, then, should they ally themselves with "inferior" creatures?

Moreover, given the above analysis, it seems to me inevitable that men should "love" men, and that women should also. One of the central paradoxes of our society is, however, that though women are inferior, society says that men *must* love them. This whole paradox is complicated even further by the fact that most children are dependent in their early years on a woman. Hence, it does not surprise me that men often

find women frightening, threatening — and this would seem especially true of gay men. For these reasons, then, I can understand why gay men might shy away from any alliance with women.

I still hope, however. Women in our society are also programmed to be frightened of women and to consider them inferior, yet many of us have managed to overcome these difficulties, so that we are working together for our own liberation.

So since Radical Feminism and Gay Liberation are fighting the same enemy, patriarchy, and since patriarchy uses against gay men the same institutions, rituals and social regulators that it uses against women and other "inferiors," an alliance between Gay Liberation and Radical Feminism, at least on "common" issues, seems entirely appropriate. Gay men (and lesbians) are, like Radical Feminists, constant reminders that the prevailing myths of patriarchy are not working — that socialization is not always effective, that masculinity and femininity are very fragile human constructs, and that heterosexual marriage and the nuclear family are in question. Together the two groups could be a pretty powerful force for change.

Could such an alliance ever occur? Perhaps, but only if Gay Liberation can develop a thorough theoretical base and act on it. It is an axiom of Radical Feminism that "no one gives up power willingly." Gay men, by virtue of their maleness, are still superiors in the power structure. (Lesbians, doubly cursed, are, because they love women, already on their way to Radical Feminism; some are already there.)

So it is really up to the gay men. That is not to say that all Radical Feminists would rush to join such an alliance — many would not, for they have good reason to distrust men — but they can see that we have common goals. All we can do is try to move beyond the antagonisms, the distrust, the fears that the patriarchy has programmed into us and, as oppressed persons, begin to learn from one another and work together to effect change. Long ago the patriarchy understood that to divide is to control! □

Johanna H Stuckey, a well-known feminist, teaches *Woman Studies* at York University in Toronto, and is currently working on a book, *Beyond Androgyny: A Feminist View of Culture*.

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OurImage

The culture industry has long been something familiar to gay men. Our substantial involvement with the arts and the media is well recognized. Little has been done, however, to explore the links between sexuality, fashion and art — and the forms they assume in mass cultural products.

*A concern with these issues has continually been evident in the work of three Toronto gay artists known collectively as General Idea. **Test Tube**, their new work, is a characteristically camp critique of television, trendiness and the place of new art in a commodity culture.*

COCKTAIL REVOLUTION

First, *Test Tube* is a good television show. The pace, the production values, and most important the ambience, are those of good television. The tape was made using a European colour system that makes North American TV look like mud. Only a few settings and activities seem to make good TV. Wisely, General Idea have stuck to familiar ones, cutting them with more surprising material that adds zest but does not disturb the sense of being at home.

The going is a bit heavy for classic television. The work is in five sections, through which the main themes are developed. Each section is divided into three modes: a scene in the Colour Bar Lounge that frames a discussion of art and its contemporary setting; a sort of soap opera that gives an intimate glimpse of the artist painting, looking after her child, in the gallery, and in the Colour Bar Lounge itself; and finally, a series of ads for the Lounge and its cocktails. This three-by-five structure supports a density of images, ideas, and cross references that is bewildering at first viewing. But the skills needed to read the show are the skills a TV audience has already acquired watching "Laugh In" and "Kojak." Anyway, if

Test Tube by General Idea. Video tape, 28 minutes.

you don't get it all the first time around there are always the reruns.

Second, *Test Tube* is not a television show at all. It is a major work by a leading group of Canadian artists, AA Bronson, Felix Partz and Jorge Zontal. The TV format and style only contain the work — or better, the work only appears to be television, while being something else. Are the conventions of TV elastic enough to permit this effort to subvert them? Can a work appear to be a television show without that appearance suppressing its real content? *Test Tube* makes the assertion that it can: indirectly through its ambiguity as a product, and directly through its central images.

The world of *Test Tube* is the world of the Colour Bar Lounge. Here the test tube glasses may be filled with any cocktail without the contents spilling or the glasses getting broken. The only drinking problem is variety, but at the Colour Bar Lounge you just mix the apparently incompatible into the cocktail of your choice. *Test Tube* elaborates on this image, piling verbal and visual puns on top of one another until words, colour and forms become only containers — containers as neutral to their content as the test tubes of the Lounge itself.

Whether General Idea take the position, suggested by this image, that tele-

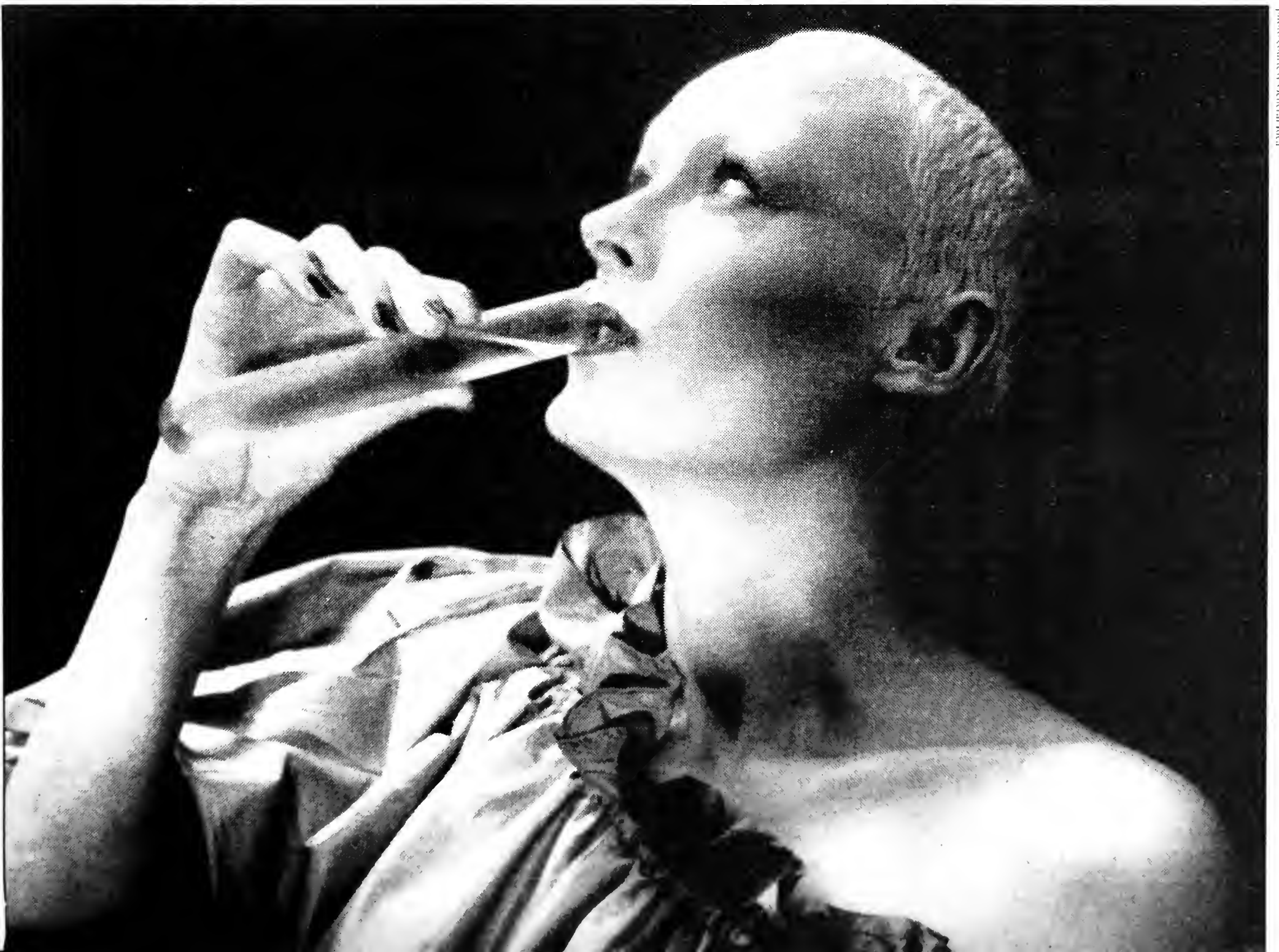


Photo courtesy General Idea

vision is a format neutral to its uses, or at any rate sufficiently elastic for their own purposes, I don't know. The deliberate variety of voices in the piece and GI's tendency to blur distinctions, rather than make them, frustrate a clear view of their intentions. What is clear is that they have in fact squeezed something into the TV format that is not just TV; and more, that a dense and interesting piece has been rendered astonishingly watchable in this way.

In the development of the work, however, something disturbing gets said that carries us out of the problem of television into the universe of artistic activity. That universe, as General Idea present it, is glamorous, worldly and possibly profitable — a cocktail lounge of a world where anything, even the "revolution solution," may be served up. Not only may the "revolution solution" be served up in this milieu, this is where it *must* be served up, — for as Jorge Zontal tells us, "there is no outside to the system." The Colour Bar Lounge is not the place one goes to make or be made, but the place in which one is.

Something like this has been said by General Idea before, in asserting that art is only art if it sells. There is much to be said for this notion. In a society that produces its wealth as a mass of commodities, the act of sale is only the completion of a process of production.

Even the artistic product is unfinished until it is entered back into the system of exchanges through which it is produced.

Despite the urbanity and good humour with which GI make this point, I cannot help pulling a long face at it. That art is only art when it sells is a devil's definition. And the view that revolutionary work can be contained in bourgeois formats is intellectually loose and politically reckless. For sure the "revolution solution" has become a sickly enough cocktail of so-called revolutions in "lifestyles," interior decorating and political régimes, but it is not enough to say this and pass on, abandoning the possibility that there may be a distinction between the new and the revolutionary.

The cocktail lounge in which we produce is not an absolute system without an outside. The contemporary setting for the artist is socially produced and historically situated. This setting continues to contain the new, even the progressive and the radical. The revolutionary is what it cannot contain. In the Colour Bar Lounge the "revolution solution" will lose its savour.

David Mole □

For information on *Test Tube*, contact Martha Fleming at Art Metropole, 217 Richmond St W, Toronto, ON M5V 1W2

FILM



"Aunt" Marta (Hella Petri) leads her younger friends down the operatic path.

One brown movie, four non-heterosexuals

To Forget Venice directed by Franco Brusati. Italy, 1980.

This movie is full of you-know-whats but it's not about you-know-what. Some people think that's a good thing, a sign of progress. They argue it's better than getting killed off. That, I think, works two ways.

If we all got killed off by media degenerates like William Friedkin, movies like *To Forget Venice* wouldn't exist. Big budget movies in which simulations of gay people are important get made and people — including us — pay to see them only because we've made ourselves a hot issue. Hot issues = \$ at the box office, if you have the knack for doing on film what *Readers Digest* does on paper. We're involuntary but major participants in the process, not because we're represented or mangled or killed off in it but because they use *our* issue — the issue of our lives — for their

gain. We should expect a reasonable return on our investment — that's the way of the Free World.

Four of the five main characters in *To Forget Venice* are — how shall I say? — decidedly not heterosexual. We know what they are, in the same way we know some of our friends are, but anyone who doesn't would have to work at it, I suspect. The fifth main character, being old, has only the echoes of a former sexuality to mess about in — but that's another argument. The intimacy of two women who've lived close together practically all their 25-35 years is illustrated by such acts as exchanging hairbrushes and fighting violently over whether one of them will drink a cup of tea the other has made for her. In the face of a love declaration by one of them, the other says that all they need, each of them, is a mirror.

As for the two men, whom we would like to think of as lovers — if you'll ex-

cuse such a vulgar expression — their shared life is seen in the younger man's hastily moving their beds apart while the other looks on mildly surprised, moments before an old retainer is to enter the room. There's some skin, both genders, very posed, painterly and discreet. The closest we get to an erotically charged scene occurs between a woman and a man — they don't make it, it goes tremulous and sour, but they get further than anyone else. But, someone cries, *To Forget Venice* is not that kind of movie. (Overheard afterwards: "It was so quintessentially European, don't you think?" And: "I loved it, it was so operatic.")

It is lush, elegiac, twilit, and practically everything in it is brown. It's all ellipses, shadows, flashbacks (tortured but sensual Catholic childhood type) and symbols of the sledgehammer class. *To Forget Venice* is, the reviewers tell us, about dying, getting old, decaying, coming to terms with one's past — it may even be about the decline of the bourgeoisie, who knows. I didn't find it particularly enlightening on any of these potentially interesting matters. I suppose it's about itself more than about anything else, more about what the director wanted to do than about what he had to say.

Nevertheless the majority of viewers, I suspect, go to this brown movie because they think it's about us. A hunger for muted sensations probably lured some; the sensations are muted below conscious level as far as I could tell. Others were likely drawn in by the ever-faithful, often-cheated hope of seeing decent reflections of our lives up there on the silver screen. *To Forget Venice* isn't *Windows* or *Cruising*, but it isn't our movie either.

What does that leave? The two women go off on a bus, and one of them gives the other's hand a tentative squeeze. Presumably they represent the future. The two men separate with a chaste and brotherly hug. One of them stays behind to decay picturesquely in place of his now-dead sister. The crystal ball slips from his hand — he lets it fall — it rolls down a hill and shatters against a tree. Don't ask what it means: less than you might hope.

Michael Riordon □

Lawnmowers and Harlequins

Brad and Jenny. Australian Film Institute, 1978.

Two new short films from Australia add to the growing number of films by and/or about lesbians and gays available on the independent distribution circuit in Canada.

Both *Brad*, directed by Phil Noyce, and *Jenny*, directed by Jan Sharpe, are ten-minute "trigger films" conceived of as part of a longer series of resource material on "adolescent sexual behaviour and social expectations." (You guessed it, there's also one about unmarried pregnancy.) A "trigger film" is supposed not to cover a given subject, but to point in useful directions for audience discussion. *Brad* and *Jenny* look as if they might do so effectively enough for some teenage and school audiences.

Both films present their titular subjects as wholesome and pleasant young role models, good-looking and articulate — both decidedly unstereotyped but with just the requisite pinch of androgyny in each case. Brad is blond, bronzed and butch (he *mans* a gas pump for a living and a lawnmower in his

spare time), but sports a discreet earring; Jenny wears dresses and is shown shopping for them (twice in a ten-minute film!) and attending a fashion show, but her lover wears pants as do a few role-playing-looking types in a nightclub they visit.

To their credit, the filmmakers avoid the usual mistakes. Brad and Jenny get to do most of the talking: mercifully there's no sign whatever of the deference to "expert" witness, mealy-mouthed psychiatrists and the like, that swamps *Sandy and Madeleine's Family* and *Paul and David*, two other well-intentioned films aimed at a general audience.

Brad and Jenny, as I've said, are both enormously likeable. So why do I find myself resisting their films? It's probably because they don't get anywhere near the risky areas that we've recently come to expect serious films about lesbians and gays to illuminate, now that the years of famine are over. Do we have the right to be dissatisfied that neither film goes beyond Brad's earnest hope that someday people will accept each other for what they are? Not only the names of the characters come out of Harlequin romance... I have no way of knowing whether the films' timidity stems from a desire that they gain a foothold in the schools (a defensible rationale for excluding any potentially threatening image, I guess), or from an unconscious condescension to the teenage audience, which is, in my opinion, often capable of an astonishing political maturity if given half a chance. In any case, if the films are used correctly as "triggers" by skilled facilitators, their shortcomings need not be a fatal liability.

My favourite part of either film is a brief exposure to Brad's mother, who, predictably, is so hip, liberal, and supportive that she makes Sarah Montgomery look like Anita Bryant. At one point, she wonders whether Brad would be equally supportive if she herself were to find a lesbian lover. It's a good question, the only real question in a discourse that operates more on the level of assurances — that gay men can run a lawnmower, that lesbians can pick out a dress.

Ten years ago, these films would probably have looked like *Communist Manifestos* of the Stonewall era. It's undoubtedly a measure of how far we've come that in 1980 they look as cute and sunny and as fuzzy — as a koala bear.

Thomas Waugh □

Both films are available from the National Film Library, 75 Albert St, Ste B-20, Ottawa ON K1A 0M8.

Our Contributors

Douglas Chambers is exploring lost cities for a new book on same... **John D'Emilio** has been doing gay history, among other things, in San Francisco... **Michael Lynch** is conceiving a book on paternity... **Stephen MacDonald** forsook Halifax for Toronto, where he's now freelancing as a librarian... **David Mole** is a student of economics in the University of Toronto... **Michael Riordon** lives on borrowed money while writing his second novel... **Richard Royal** is a Canadian living in New York City... **Jane Rule**, who just turned forty-nine, is wearing a t-shirt that reads, "When you're over the hill, you pick up speed"... **Bruce Russell**, artist and gay historian, lives in Quebec... **Herb Spiers**, a founder of TBP, is now a brainy and brawny East Villager... **George Stambolian** edited, with Elaine Marks, the recently published *Homosexualities and French Literature*... **Jim Tennyson** is a Gemini with Leo ascending... **Tom Waugh** teaches film at Concordia University in Montreal... **Ian Young's** anthology *On the Line: The New Gay Fiction* will be published in the fall.

BOOKS

"An enchanting person not to write about"

Portrait of a Seductress: The World of Natalie Barney by Jean Chalon, translated by Carol Barko. Crown (General in Canada) 1979. \$13.95.

Natalie Barney, though she wrote poems, plays, novels and autobiography, has been known more for herself than for her work. Born of an immensely rich American family, she was beautiful, intelligent, and very early in life aware of being lesbian.

Initiated in her early teens by Eva Palmer (of Huntley & Palmer biscuits), Natalie soon discovered that Paris was a far better place than Washington DC for the life she wanted to lead. She was only 20 when she courted and won Liane de Pougy, queen of the *demi-monde* of Europe. Always attracted to beautiful women, delighting both in casual affairs and long relationships, she was importantly involved with René Vivien, another American expatriot poet who died young, Dorothy Wilde, Oscar's niece, and Romaine Brooks, the painter. Her last significant affair began when she was 82 and continued until her death at 95.

Remy de Gourmont, one of the most important literary figures of the time, was devoted to her and wrote public letters to her addressed to "the Amazon." The book which established her own reputation was titled *Reflections of an Amazon*. She also figured as muse for or character source of numbers of poems and novels throughout her life. All the infamous and famous of that era in Paris attended her weekly salon. She helped Gertrude Stein walk her dog. Any book about Natalie Barney is bound to be interesting.

This particular book is written by a young Frenchman whom she befriended and confided in late in her life. He readily admits it is a subjective portrait

Romaine to a reclusive death. He presents Natalie herself as an astonishingly attractive woman still, enjoying herself enormously, regretting nothing of her long life devoted to loving other women.

There is yet to be a biography which reveals the psychological complexity of the woman. Other wealthy, marvelously gifted and beautiful women have ended their lives early or repented in their leisurely old age. A number of the women who figure in Natalie's life removed themselves from it tragically. Though she grieved for them, she was never without passionate consolation. She was not given to self-reproach. It is probably easier for a man than for a woman to deal with Natalie Barney simply as a phenomenon, blessed all her life with everything she wanted and apparently reprehensibly happy, often at others' expense, but never beyond her own means. She is certainly no subject for any politically responsible woman. Janet Flanner, another of her many friends, refusing to contribute to an issue of a magazine devoted to Natalie Barney, said, "Miss Barney is a perfect example of an enchanting person not to write about." Natalie Barney did not agree.

Jane Rule □

White on whites

States of Desire: Travels in Gay America by Edmund White. E P Dutton (Clarke, Irwin in Canada), 1980. \$16.00.

More than just a gay travelogue, Edmund White's *States of Desire* is a reflection on the human condition of gay men in their various states of desire. His remarks, about the many men he encountered during his travels to various parts of the United States in search of the gay *esprit de corps* in each place, demonstrate his commitment to the value of diversity, his tolerance of human foibles. White's liberalism is anything but wishy-washy; he is not afraid to judge others, but he does so with compassion, from the near side of uncertainty.

It may seem strange to say of a writer who explicitly disavows belief in the spiritual that he has written a book filled with a generosity of spirit. But White's spiritualism is not that of popes, rabbis, yogis, or imams. If there is a soul, for White it is the soul of man under socialism. His socialism is not Marxist, but liberal-humanist, presupposing the inherent value of the individual. His political economy is, in his words, "more a sympathy than a programme," a sentiment not unfamiliar to John Stuart Mill, Oscar Wilde, or Bertrand Russell.

I admire this book greatly, for though I think it is often wrong, White is always unsettling, challenging. Certainly it is debatable whether he succeeds in describing "styles of life that are unique to a city," if only because the premise underlying this intention is highly questionable. Such a project tends to be self-fulfilling, in that each city, simply because it is a *different* city, is unique. Thus, someone living in any particular city would necessarily adjust accordingly. I'm not convinced that this alone warrants speaking of a city's giving rise to a unique lifestyle.

For example, I was able to envision a



photo: Roland Barthes

Roland Barthes, the French critic and writer, died on March 24 from injuries sustained in a car accident. Barthes had written brilliantly on the relations between sexuality, politics and language, and on the dangerous effects of stereotypes and myths. He had also written about the many forms of sensual delight, including that special one derived from his own homosexuality. The best guide to Barthes's personal and intellectual world is his autobiographical text, *Roland Barthes*. Other works of particular interest to gays are *Mythologies*, *S/Z*, *A Lover's Discourse*, and his soon-to-be-published preface to Renaud Camus's diary of sexual encounters, *Tricks*.

George Stambolian □



Barney as a young girl

rather than a biography, his excuse being the number of people still alive to object. Nevertheless, a much fuller treatment of her life came out in 1978, *The Amazon of Letters* by George Wickes, which can be had in a Popular Library edition. Jean Chalon is more interested in his own relationship with Natalie Barney and what she tells him of her life than he is of her real history or even the experience she is having while he is there to observe. Though he met both Romaine Brooks and Jeanine Lahovary, Natalie's last lover, he has little to say about either except that Romaine was grumpy and Jeanine ridiculously snobbish. Both women annoyed Natalie with their jealousy, which finally drove

person whom he describes as unique to San Francisco as living relatively the same lifestyle in New York, save for differences of geography and climate. The methodological problem stems in part from the substantive issue of what constitutes a "lifestyle" and, especially, a "unique" lifestyle. To assert that a lifestyle cannot be defined but only shown and thus described evades the thorny issue of what criteria govern acceptable and unacceptable examples.

If we don't acknowledge these as real problems, we are faced with perplexing propositions, as, for example, White's saying that something in Los Angeles (the sun perhaps?) affords it "the most beautiful men in the world," while something peculiar to New York (its human congestion?) "has broken the tyranny beauty used to hold over us." I'm uncomfortable with both formulations.

Still, White's perceptions of gay life — or more accurately, mostly white, relatively affluent gay male life as gleaned from nearly two dozen cities — commands admiration. He may be wrong or self-contradictory at times — if, as he thinks, "becoming gay" is an involuntary act, not a political one, then it is illogical to speak of its "intention" — but he is never implausible or simplistic.

He is mistaken, I think, to posit a cause-and-effect relation between what he calls the "new brutalism" of younger gay men's sexuality on both coasts and the failure of these same men to socialize with women. But the observation of

both phenomena is insightful. And while his discussion of sex and socialization would profit from a distinction between "sex" and "sexuality," his understanding of the complexities involved in this relationship leads him away from reductionism.

It is therefore not that White is right or wrong on this or that issue, but rather that he addresses himself intelligently to the often divisive concerns of today's gay male population in the United States. He speaks with reason, conviction, compassion. To travel that part of gay America situated between Canada and Mexico is to journey not only across the land but through the spirit as well.

Herb Spiers □

Implications of a Quarrel

Not said right remarks that night put faces on pain where before had been unidentified self-control:

ghostly persona from past events rising up in vignettes by the multitude of which and in which we exist,

haunting our particular delivery with far deeper realities shaped behind, by, because of, words.

Richard Royal

Sex in history

"Sexuality in History," *Radical History Review*, No 20 (Spring/Summer 1979). \$5 US.

The *RHR* special issue on sexuality offers a nice summing up of where we are in constructing and conceptualizing a history of the subject. The overall perspective is what I would call "soft-core" flexible Marxist: historical and materialist with an appreciation of the subjective element in history, rather than economic and determinist. The issue includes an introductory theoretical essay on the conceptualization of sex in history, several critical reviews of recent books, a section of documents, and a few well-researched articles on particular topics. The quality ranges from good to excellent and the content is thought-provoking enough to make the issue necessary, valuable reading.

Robert Padgug's introductory essay offers both a nice starting point for a Marxist perspective on the history of sexuality and a good foundation for evaluating the essays that follow. "In any approach that takes as predetermined and universal the categories of sexuality, real history disappears." History presumes change and sexuality is no exception. The point seems obvious until one remembers that the very essence of bourgeois liberal ideology about sex in general and homosexuality in particular has been its insistence that sex is "natural" and unchanging, a biological drive either healthy or unhealthy in its manifestations. Padgug also calls for the development of a Marxist psychology.

I found the review essays of recent books — on women's history and patriarchal culture, the family, male homo-

sexuality, and lesbianism — to be the most useful. Taken together they provide a good guide to current literature as well as a trenchant critique of the state of the field. The gem in this section, and indeed in the whole issue, is EP Thompson's devastating review of *The Family, Sex, and Marriage in England* by Lawrence Stone. No English language writer of history surpasses Thompson in understanding class, and though the review has nothing to do with gay history, its comments about class and family have a relevance for any historical analysis of the gay male and lesbian experience.

As for the rest, the documents on Hopi Indian sexuality are fascinating, to say the least, though after reading them I felt I learned more about US cultural imperialism than I did about Hopi sexuality. Among the topical studies, the article by Ann Barr Snitow, "Mass Market Romance: Pornography for Women is Different," stands out. An analysis of Harlequin romances, it should be required reading for activists in the feminist, gay, and lesbian movements where the issue of pornography looms larger and larger. It won't answer your questions about the correct political line, but it does raise enough new questions to make facile conclusions about pornography and political strategies around it somewhat harder to sustain. *RHR* doesn't blaze new trails in the history of sexuality. But, taken as a whole, it pulls together a lot of what we know. Read it and you won't have to reinvent the wheel.

John D'Emilio □

The RHR special issue on sexuality is available from MARHO: The Radical Homosexuals' Organization, John Jay College, 445 West 59th Street, New York, NY, 10019, at a cost of \$5 US. A year's subscription to RHR, three issues, is \$12.50 for the employed, \$9 for the unemployed.

Homosexuality in Upper Canada

Homosexuality in Canada: A Bibliography compiled by Alex Spence. Pink Triangle Press, 1979. \$6.

"Like the tree in *The Nutcracker*, the list keeps growing." So begins the Introduction to this first of a series of bibliographies published by the Canadian Gay Archives. And it is true — bibliography does rather resemble the labours of Sisyphus. Perhaps there is no such thing as a complete bibliography; so it is unfair to poke holes in a serious effort on account of this or that omission. The purpose of bibliography is to assist research, and Spence's effort is a good beginning, providing a solid footing for anyone investigating homosexuality in Canada.

There are, however, areas of criticism of a different, and I think legitimate order. The Introduction explains that the delay between the December 31, 1977 entry cut-off date and the recent publication date "can be attributed to lack of funds." That this period of time was not used advantageously to edit, expand, and double-check *Homosexuality in Canada* is a shame. Circulating the MS to interested people across the country who are involved in gay studies or active in the movement in different centres would have resulted in a more accurate and regionally representative publication. Furthermore, this lapse of time could have profitably been used to remove some errors and mix-ups that are clearly the result of haste. Parts of the History and Religion sections, for example, appear to have been transposed. There are also a few deviations and inconsistencies with regard to standard bibliographic description — a small quibble, true enough, but one that could easily have been remedied. And why are Phyllis Grosskurth's study of John Addington Symonds and Lovat Dickson's of Radclyffe Hall found in the Literature section while Michael Lynch's article on Hopkins is listed as

Criticism? It is not in any way to castigate the literary competence of either Grosskurth or Dickson to suggest that both books are similarly works of criticism. All these shortcomings can be lived with and tidied up in future editions, which will I hope be produced more collaboratively.

There is another and much more serious problem. The Introduction makes no reference to language as a criterion for classification. The work is peppered with French-language citations, and if the intention was that *Homosexuality in Canada* be consistent with the present bilingual definition of the Canadian state, why, then, did the Archives not bother to translate the cover, the table of contents, and the few pages of text at the beginning of the book into the other official language? This would have transformed the preciousness of the few French-language references into something sincere, and encouraged the participation of Francophones in future revisions. But this is nothing compared to the unfathomable arrogance which lists the English translations of works by French-speaking authors as the primary bibliographic entries — as if to suggest that the French-language first editions subsequently listed were irrelevant translations which somehow managed to slip into print before the official English texts.

This context serves to appropriate the French entries almost as specimens, while objectively excluding French readers from any sense that *Homosexuality in Canada* is intended for their use. I doubt that this was intentional, but as gays we should be familiar with that species of oppression which effectively denies our existence — the "how dare you presume I'm straight" variety. Has a single-issue preoccupation with gay oppression created a blind spot to the more complex oppression of others — in this case the national oppression experienced by lesbians and gays in Quebec?

Bruce Russell □

The address of Pink Triangle Press is: Box 639, Station A, Toronto, ON M5W 1G2.

Mention astrology, and writers dealing with popular culture become their most vitriolic. Hal Boyle, for example, has written "Every time I see a young girl or an old woman reading a horoscope on the subway, I feel as if 5,000 years of civilization have gone down the drain." This sexist remark is another indication that the human race divides into two: those who are fascinated by the occult, and those who react as if the others were advocating a return to trial by ordeal in the courts.

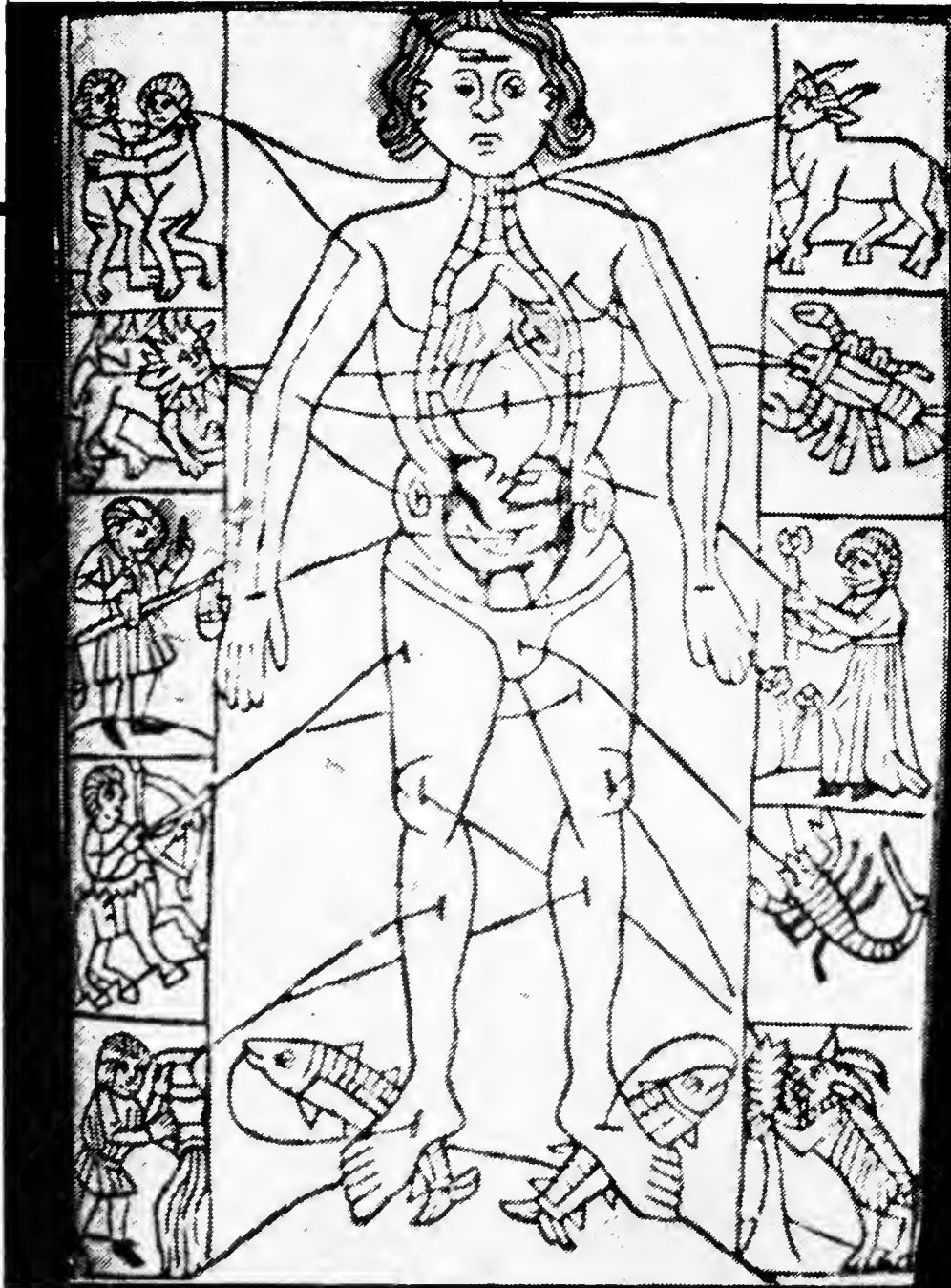
It seems that the members of group one are to a surprising extent gay. "What's your sign?" is perhaps the third most popular line after "Come here often?" and "I like your pin (moustache, shirt, chains, henna, attitude)." Publishers have finally recognized this, and the result is *Gay Love Signs* by Michael Jay (Ballantine Books, \$7.95). Perhaps Hal Boyle is right. After a century or so of modern psychology, 75% of the population seems to have fallen back on an analysis of personality with which Chaucer would have been very familiar. I might as well admit my bias right here: I read astrological books like crazy, and at the risk of sounding like someone who advocates bat-wing soup for the common cold, I must admit that I too have asked, in all seriousness, what someone's sign was. Astrology is my secret vice, and in my rational circle, a little horoscope, like stolen kisses, is made all the sweeter by the surreptitious nature of it all.

Michael Jay is a pseudonym. He must have friends who tease him, too. His book discusses personal compatibility in terms of the attributes of a person's sun sign. It is similar to Linda Goodman's *Sun Signs* in that it is rather witty, and even perceptive in a facile way. The book does provide a catalyst for the sort of dialogue which begins "Hey, you're a Taurus, the book says you're a possessive bore." I suppose that anything that promotes analysis in the context of a relationship is valuable, but the flaw in such a scene — and in this book — is that our Taurus is probably not possessive. He may not even be boring.

To provide an effective picture of a personality, the astrologer must take into consideration all the planetary positions at a person's birth, then perform all of those complicated reckonings which send the rational sceptic into toe-curling revulsion. In a popular book this is far too difficult. Accurate as the sun signs are, they are not enough. The only ground-breaking aspect of *Gay Love Signs* is that it is aimed at a gay male readership. Goodman gave us a guide to heterosexual role models; Jay gives us a guide to — if not Clonedom, then a rather earthbound scheme of relationships. His idea is how to hold on to your Taurus in the light of your Scorpio traits.

Hardly a "brave new world," as the introduction promises.

Jim Tennyson □





"antique, academic, antique" by Paul Lacroix. Photo by André Dupuis

"Retour de Rome," an exhibition of drawings by Paul Lacroix, concluded 8 March at the Galerie Joliet in Quebec City. Lacroix, a senior member of the Fine Arts Faculty at the Université Laval, produced this series of exquisite drawings of male and female nudes upon his return from a recent visit to galleries and archeological sites in Italy. His "Grand Tour" is clearly the inspiration for these often homo-erotic puns on the all too familiar classical and Renaissance masterpieces. Have you ever tried to imagine the lower half of Carravaggio's Bacchus? Perhaps not, but Lacroix does it for you, and the result is — shall we say — stimulating. There can be no doubt that the perfection of Lacroix's technique is aptly suited to the subjects of his formalist game. As amusing and delightful as the drawings are, somehow it is disappointing that an artist possessing Lacroix's facility and willing to express his desire, should fall so short of his own aspiration, as stated in the catalogue: "O Gods, I harness my desires to you."

Bruce Russell □

Complete with clay feet

Idols by Dennis Cooper. Catalyst Press, 1979. \$4.95.

Dennis Cooper's poetry is full of high-school nostalgia. Fortunately there is more to it than that. After the gym shorts, after the showers, after the fumbling in the shrubbery and the romantic hikes, something remains. Little of it shows much concern for what would conventionally be called "poetic," but some of it at least is a more than usual emotion in a more than usual order. And some of it is very good.

The poem "Good Advice" is a fine study in narcissism that is held together by the self-absorption of subject/object and by a nice metric that is reminiscent of the best of Ferlinghetti. Certainly this stuff is very West Coast — California and Hockney pool-splashes. The best poem of the collection is about children abandoning their dead dog

*their hands clawing the television,
stereo, hungry to fill up their
wild lives. Not with a dead
dog but with something great.*

A poem subtitled "page from a porno novel I wrote at sixteen," though, is like something out of Joan Didion. It's pretty nasty snuff-stuff, and it leaves me wondering about the high moral tone that Cooper takes, for instance, about pederasty.

The best poems are not suckandfuck. They're not even the ones that are directly autobiographical. The poem "Jeff Made Love to By Men," though it is marred by the false diction of "drunken," is good in its handling of mental distance:

*To just lie there
turned over and over*

*as though by waves,
his hair caught on everything.*

Several of these poems are reminiscent of Thom Gunn, both in subject and tone. They're not as good as Gunn's work, but that's to be expected. A poem like "Two Whores," for instance, invites comparison with Gunn's "Market at Turk." Both authors are looking at sex at at least one remove. Gunn's poem is more of a piece, his lines are more in order, but the poem suffers a little from being imposed on by his interest in the will. Cooper's poem is as loose as change; what it suffers from is forced reflectiveness and a taste for easy paradox.

Similarly, "Gilligan's Island," a poem about autistic kids, is reminiscent of Gunn's recent poem "As Expected." And Cooper's lines, "That's all we can do, and / herd them from bedtime / to bedtime, like bad angels," would not be out of place in Gunn. Indeed, if Gunn's poem suffers from anything, it is an inability to handle irony that is more frequently evident in Cooper. The sting in the tail of "As Expected" is like Cooper's resignation to a world where idols have bad breath and where he can say of lovers

*One holds the other:
wild young boys,
tired old guys,
the men inbetween.*

The poem from which those lines come is as good as any of his love poems. It has humour, it has sex, it has love. We could do worse.

Douglas Chambers □

The address of Catalyst Press is 315 Blantyre Ave, Scarborough, ON M1N 2S6.

AESTHETERA

•Keith Mallard's first novel, *Two-Strand River*, was praised in these pages when it was published, and (though we hope it wasn't just because the reviewer liked his novel!), Mallard subsequently interviewed Vancouver's Ferron for *TBP*. Mallard, a West Virginian living in Vancouver, has just published his second novel, *Alex Driving South*. It's from Doubleday.

•On June 27, 1969, Judy Garland was buried. Many of the young homosexual men who were at the Frank Campbell Funeral Chapel that afternoon would, a few hours later, be clustered in front of the Stonewall bar, chanting about gay power.

"That death marked the end of an era," mythologizes Byrne S Fone in the introduction to his new anthology, *Hidden Heritage: History and the Gay Imagination*. "Judy was dead and gay liberation was born."

Fone's anthology offers what he calls an "idiosyncratic" selection of texts, mostly literary, concerning male homosexuality. With short headnotes, the book's five sections survey "Arcadia, The Greek Experience," the Judeo-Christian era in "The Great God Pan is Dead," the Middle Ages and Renaissance, the eighteenth and nineteenth centuries; finally, three essays (by Gide, Eric Bentley, and Byrne Fone himself) suggest the gay male imagination's life in our own century.

If you've ever wanted the definitive accounts of, say, Orestes and Pylades or Harmodius and Aristogeiton, or if you've wanted easy access to Barnfield's sonnets or Byron's (?) *Don Leon*, this book ought to be on your shelf. Its selections may stimulate your own participation in what all gay historians are now busily engaged with: inventing our "usable past."

But Fone's presentation assumes that the imagination somehow has an existence apart from economic and gender class histories. So rather than being "idiosyncratic," it quite systematically rules out speculations on the material bases for the imagination's history.

Garland's death and the outbreak at the Stonewall has such bases, as did the emergence of that "new voice, a liberationist voice" which he rightly first

hears in eighteenth century writings. Perhaps Fone will tell us more about these in the book he is currently writing, *The Homosexual Imagination and Literary Tradition*; I hope so.

Hidden Heritage can be ordered directly from Avocation Publishers; 50 King Street, Suite 3D, New York, NY 10014, for US \$19.95.

—Michael Lynch

New Titles

□ Charlotte Perkins Gilman: *The Making of a Radical Feminist 1860-1896* by Mary A Hill. Temple University Press, 1980.

□ *More Tales of the City* by Armistead Maupin. Harper & Row (Fitzhenry & Whiteside in Canada), 1980. \$7.75.

□ *Men's Bodies, Men's Selves: The Complete Guide to the Health and Well-being of Men's Bodies, Minds, and Spirits* by Sam Julty. Delta (Doubleday in Canada), 1979. \$9.95.

□ *Le sourd dans la ville* by Marie-Claire Blais. Stanké, 1980. \$8.50.

□ *In Her Own Image: Women Working in the Arts* by Elaine Hedges and Ingrid Wendt. Feminist Press, 1980. \$16.65 cloth, \$6.25 paper.

□ *Hit Me With a Rainbow* by James Kirkwood. Delacorte (Doubleday in Canada), 1980. \$12.50.

□ *Men in Love: Men's Sexual Fantasies: the Triumph of Love Over Rage* by Nancy Friday. Delacorte (Doubleday in Canada), 1980.

□ *Understanding Homosexual Persons: Straight Answers from Gays* by Joe Halloran. Exposition Press (Consolidated Amethyst Communications Inc in Canada), 1979. \$6.00.

A slight publication by a Roman Catholic priest who has worked for many years with Dignity, the support group for gay Catholics. The work attempts to provide both a positive outlook for gays and an education for straights. Useful for those who are very new to the issues and who are not put off by the constant presence of religion.

□ *Bent* by Martin Sherman. Avon, 1980. \$2.50.

Reviewed in *TBP* November, 1979. This is the first American edition.

Two important works now available in paperback:

□ *Greek Homosexuality* by K J Dover. Random House, 1980. \$5.95.

□ *The Story of Harold* by Terry Andrews. Avon, 1980. \$2.95.

—Stephen MacDonald



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HAVE
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The Ivory Tunnel

Gay Small Press by Ian Young

Missing bike boy rescued

By the time this column appears, I will be in England — on a visit, with my lover, Jamie, to such magical sites as Epping Forest, Stonehenge, and a nameless fish and chip shop in Fulham. Once I'm in London, perhaps I'll find the English poetry scene less torpid than it looks from this side of the water. It seems from here as though there is little of the talent, excitement and activity that the US provides, especially in gay and women's poetry. Many of the English poets, even young ones, seem still to be emulating the formal, rather dry, academic verse in regular metres that was being written in the fifties. The British seem at home with this conservatism and less adept than Canadians or US Americans at handling free verse.

Much of the free verse in Ian Burton's *A Book of Poems*, for example, lacks a tautness of line and phrase, an ear for the weight of words, so that the poetry is seldom really in focus, and leaves one dissatisfied. Often, it is unclear why lines are broken as they are; the verse seems simply chopped up prose. The collection includes some gay love poems, a number of poems about painters and a few superior and effective pieces — one, "Shower," about a boy showering, and "The Fall of Granada," about the death of Lorca, which ends:

*Suddenly it rained
Loud drops on the laurel leaves,
A boy took off his shirt,
Walked out onto the stone balcony,
Arms raised, mouth open,
And then, at that moment,
Three fighter planes with machine guns
Opened fire on the Albaicin.*

*Federico lies
His mouth full of earth,
Poems spilling from his smashed skull/
like ants,
His soul already skimming low
Over brown and bitter seas
Smelling of iodine.*

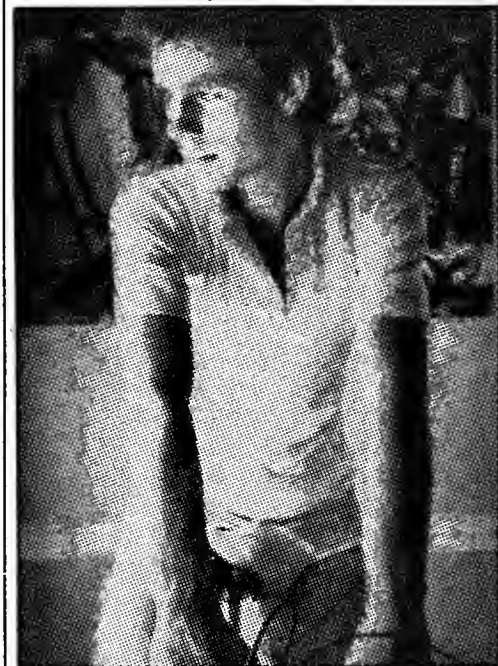
A Book of Poems and *Plain Song*, Burton's rendering of Cocteau's *Plain-Chart*, are both available from the poet, Flat 11, Southbourne Buildings, Bath, England. No price is given.

Three more new volumes of poetry: *Duck Tail Hair-cuts* by Ron Morgan is \$2.50 from Lambda Rising, 2012 S St, NW, Washington, DC 20009; Norman Richards's *Faithful* is \$3 from Books, Inc, 2392 S Lenox, Milwaukee, WI 53207; Stephen Hunt's Xeroxed and hand-coloured *Substance Liquid Vapour Light* is \$4.50 from Paper Stork, 634 1/4 W Arlington Pl, Chicago, IL 60614.

John Veteran's *Three Novels By Dalton Henson* (Exposition Press, 900 S Oyster Bay Rd, Hicksville, NY 11801) is a 725-page tome about a young Southerner who, as the blurb says, "develops sexual perversions." Its attitude to homosexuality was out of date half a century ago, and its prose style is solid lead. Dalton is forever experiencing "a surge of sweet-thrill and sexual lust in his chest and throat" — usually described in exactly those words. He never does anything about his chest and throat however, but worries about being a "pervert" all through this very very long book. He's still agonizing when the reader gives up and hurls the volume in-

to the nearest hedge. The bit of paper the publishers sent with my review copy did not indicate a price, and none is printed in the book.

Through a mix-up, my column in the March *TBP* ran without a photo from Ian David Baker's *L'Adolescent* (£2 from The Magic Pencil, 98E Lexham Gardens, Kensington W8, London, England). Here it is now, entitled "David on a Bicycle."



Peter Agnos's *The Queer Dutchman* (\$8.90 cloth, \$4.50 paper; Green Eagle Press, 241 W 97 St, NYC 10025, USA) is an account of an 18th century-Dutch sailor, Jan Svilt, who was marooned on the island of Ascension for "engaging in the sins of Sodom and Gomorrah." The book is based on Svilt's journal, found near his skeleton by a British sea-captain. An interesting document, though poorly edited.

With the recent opening of the Rob Amsterdam Gallery, New York City now has four art galleries specializing in gay work (Leslie-Lohman, Robert Samuel and Stompers are the others). The Rob Gallery, a branch of a Dutch gallery, is showing European and American art of high quality, some at relatively low prices. Much of it has a leather or S/M flavour. They have issued a handsome catalogue with descriptions and photos of a number of their artists, and fine reproductions of their work, many in colour. The gallery also hosts poetry readings, and Jim Holmes's delightfully direct "Asshole Poem" is printed here too. The catalogue's price is \$18, a bit steep perhaps, but very good value if you can afford it. Address is 8A Charles Lane, NYC 10014, USA. And if you're in New York, be sure to drop by all four galleries — to buy, or just to browse.

Finally, new issues of a couple of periodicals: *Gay Sunshine* number 42-3 features an interview with France's provocative novelist Roger Peyrefitte, and an article by Richard Mills on controversies in the early German movement. It's \$2 from PO Box 40397, San Francisco, CA 94140. And Hunter College's *The Gay Clone* (Winter 1980) has a piece by Mark Sullivan on homosexuality as heresy. It's free, and available from Mark Sullivan, 227 Columbus Ave (2E), NYC 10023, USA. But send 50¢ for postage. □

BetweenTheLines

by Ken Popert

Dangers of the minority game

We turn to analogy to assimilate the new to the old, to make the strange familiar.

For example: light. Understood sometimes as a stream of particles, other times as a series of waves. Both analogies have been drawn to account for observed properties and to predict others.

In the result, neither conceptualization is adequate. Streams of particles or series of waves, each model accounts for some features of light, but leaves others out of the picture. Analogy is partial.

A play on words resolves the tension. The term "wavicle" is used — humorously — to cover the mutually incongruous properties of light. At this point, analogy is left behind and light begins to be perceived on its own terms, something which will not assimilate to old familiarities.

From the perspective of our society, gay people are new and strange. Our attempts to conceptualize ourselves and our relation to our society have turned on several different analogies: the Third Sex (analogy with women), the Minority Community (analogy with racial and ethnic groups) and the Lifestyle (analogy with a pattern of commodity consumption).

The notion of gay people as a Minority Community is pre-eminent at the moment. The reasons for its popularity, among liberals and gay activists alike, are not obscure.

First, superficial observation lends plausibility. Gays, whenever we become numerous enough in any one place, tend to ghetto behaviour, like Toronto's Chinese or Greeks or Italians. We develop our own small-business structure, along with typical community institutions: rights groups, churches, newspapers, charitable organizations.

Second, since civil and human rights are mainly an interest of minority communities, such a vision of gay men and women fits together nicely with our struggle for those rights.

Third, the minority community picture of gays directs attention away from those aspects of gay life which straights find so offensive and alien; things like washroom sex, steambaths, one-night stands.

Because it is an analogy, this minority community view of ourselves is only partial. And it is partial in a rather damaging way, for, in failing to accommodate those features of gay life which constitute its historical meaning, it pushes them to the margins of our consciousness.

...

The vision of gays as a minority community rests, in part, on the Kinsey finding of an exclusively homosexual population amounting to a few percentage points out of the total. It is this percentage which anchors the social category of gays. But just as significant was Kinsey's discovery that half of the supposed heterosexual majority is tinged with degrees of homoeroticism.

Under the social fiction of a homosexual minority and heterosexual majority lies a more complex reality. If we view ourselves simply as a minority

group, we run the risk of dead-ending ourselves into a political strategy which neglects the large number of so-called heterosexuals who have a personal stake in gay liberation.

...

An ethnic minority group relies on reproduction to perpetuate itself; as long as its members continue to have children by each other, it will continue to be part of society. If they do not, it may disappear. That can and does happen.

In the Germanies, there are now few Jews, but almost as many gays as ever, although Third Reich policy was to exterminate both groups.

Gays do not reproduce or replace themselves; we rely on heterosexuals to do that for us. This is possible precisely because we are not like an ethnic group, detached from the rest of society and perpetuating ourselves alongside it. On the contrary, we are an integral and organic part of our society. Cut us out, as Hitler did, and we grow right back.

Gays exist because straights exist. In the act of isolating and exalting heterosexuality — thereby dividing human sexuality — our society also isolates homosexuality and ushers gay people into existence.

Ethnic minorities are accidents of history; gay people are part of the working out of history.

Although we do not reproduce, we do undergo a kind of birth as gays: we say that we come out. Coming out, in its several different senses, is the essential gay experience. But how many Ukrainians are born at the age of 18 or 20? As we increasingly look at ourselves as a minority group, coming out loses its centrality. The gays-as-minority approach, when combined with fears raised by the "recruitment" theme of our opponents, can smack of a cop-out. It becomes easy to divorce ourselves from those — mostly young people — struggling to come out, to take the personally safe but socially irresponsible position that they must fend for themselves.

Finally, the minority community is essentially a family affair. In the work world, people must be identical, interchangeable parts. Ethnicity can be indulged only in private, in the theatre of the family, the core of ethnic life.

Gay life cannot be construed in this way; there are no gay families. To the extent that we have a community, it rests, not on families, but on our desire for each other. It is our inclusionary love-making ("promiscuity") which is the glue of our collectivity.

Looking at ourselves as a minority community has definite survival value. But it is a precarious shelter which can be demolished at any time, for it is easy to show that gays are not just another tile in the multicultural mosaic.

And the analogy can blind us to our own realities. But it cannot cancel them out.

The historical forces which find their expression in us cannot be denied. However much we struggle to fit into the world as it is, we must fail, for we do not fit. But in our struggle we will reshape the world, so that it will fit us.

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LESBIAN FEMINIST S&M support group has published 45-page booklet including articles on theory and politics, personal experience, reading list. \$3.00 plain wrapper. Samois No 2, PO Box 2364, Berkeley, Ca, 94702. Free hanky color code card for lesbians included.

Toronto

GUITARIST, GAY FEMALE, 23, shy, inexperienced, wishes to meet understanding, intelligent female with good sense of humour for sharing relationship. Interests include music and photography. Drawer B849.

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Alberta

CALGARY MALE, 27, 6'3", 190 lbs, wants to meet others who prefer to talk at home when getting acquainted, avoiding noisy clubs. Varied interests, travel, music, hiking, racquet sports, cycling, people. Not looking for immediate relationship, just friends to have good times with. Pic appreciated but not essential. Drawer B854.

MALE, 31, ORIENTAL, cheerful, optimistic, enjoys simple things in life, seeks sincere friendship. Drawer B858.

Atlantic Canada

DISCREET, PROFESSIONAL MALE, 50, brown eyes, hair. Interested in hearing from others. 5'10", 145 lbs. Photo welcome. Drawer B872.

British Columbia

VICTORIA: GAY MALE, 30, 6'1", 160 lbs, brown hair, eyes, moustache, masculine, well-built, sexy, interested in meeting masculine guys for friendship, companionship, hiking, camping, travel, varied and imaginative sex, possible relationship. I am strong, weak, assertive, submissive, experienced, inexperienced, opinionated, rash, reflective, affectionate, reliable, honest, moody, have sense of humour and appreciate same in others. Let's fulfill some fantasies together. All letters answered. Absolute discretion assured. Drawer B779

VANCOUVER: NICE LOOKING 30-year-old passive male, 5'10", 150 lbs, brown hair and eyes, seeks Greek active between 20 and 40. Photo appreciated. Box 2730, Main Post Office, Vancouver, BC, V6B 3X2.

28-YEAR-OLD MALE high-school teacher living in the Lower Mainland wishes to meet others interested in hiking, backpacking, and/or summer travel. Three films I've thoroughly enjoyed are Dersu Uzala, Barry Lyndon, and Rocky. Drawer B834.

Montreal/Ottawa/Toronto

THIN, HAIRLESS MALE, 5'11", 130 lbs, 34, educated, settled, bilingual, eclectic interests — travel, classical music, theatre, railways, serious conversation — wants to meet similar males in Montréal-Ottawa-Toronto triangle for continuing friendships including affectionate sex. I tend to think "small is beautiful." Am partial to Orientals but not exclusively so. Your photo gets mine. Drawer B866.

Ottawa/Eastern Ontario

UNIVERSITY STUDENT interested in corresponding with guys into corporal punishment experiences or fantasies. I live in Eastern Ontario but would like to hear from anywhere. Please be detailed in your reply to Drawer B863.

BROCKVILLE AREA. Two interesting guys, 30's, good friends (not lovers), like meeting other nearby gays as friends or whatever. Both live in old restored houses, enjoy the arts, outdoors, science and togetherness. Box 784, Brockville, Ontario, K6V 5W1.


Southern Ontario

MALE, 35, CLEAN CUT, husky, hairy, into jeans and work shirts, seeks masculine buddies to share indoor and outdoor fun. Bud, P O Box 7092, Stn E, London, Ontario.

YOUNG 40, TALL, attractive, moustache, sexually aggressive, modest endowment, very romantic, sensitive, understanding and sincere. Likes arts, crafts, plants, people, dancing and quiet evenings at home. Seeks passive, sincere companion for close friendship or possible relationship. Prefer clean, attractive, slim, shy types, age unimportant, with fetish for honesty and sincerity. Discretion expected and assured. Drawer B856.

AN ATTRACTIVE GAY MALE, 24 years old, 173 lbs, 5'8", dark brown hair, blue eyes, good endowment. Enjoys good times. Wishing to meet other gays for same. Love the night life, music, discos. I have a happy personality and would love to share this and much more with others. Mutual discretion. Drawer B862.

I'M TURNED ON by horny, well-hung, hairy dudes — the hairier the better — who are masculine, honest and affectionate. Myself: 26, tall, slim, attractive and shy, but horny as hell. Let's meet for some pleasurable, hot times. Bare-chested photo appreciated. Discretion assured. London-Kitchener-Toronto area. Drawer B850.



THE OFFICE
SAUNA DATE FOR MEN

1000 Main Street
Winnipeg
589-0133

Toronto

WHITE MALE WOULD LIKE to meet blacks for friendship and good times. Love music, theatre, dancing, travel and sexy men. Drawer B790.

AFFLUENT, GENEROUS, PROFESSIONAL seeks needy, deserving young man to play role of Antinous to his Hadrian. If worthy, you will find relationship satisfying to both players. Full details to Drawer B778.

GAY WHITE MALE, pises, masculine, educated, would like to meet African or American black male for friendship or possible relationship. Drawer B797.

WHILE I ALREADY HAVE a fairly wide social circle, I would like to meet some more friends. Prefer mature individualists with varied interests and sense of humour. Me? Torontonians, 29, interests include good conversation, socializing, theatre, tennis, etc. Drawer B811.

SLIM, ATTRACTIVE, 36-year-old male seeking to find friendship with another. Intrinsic qualities such as honesty and sensitivity are more important and satisfying than extrinsic features which are easily found. My interests include: movies, theatre, swimming, walking, reading and quiet times with someone close. If you are between 25 and 40 with similar interests, reply. What have you got to lose? Drawer B809.

I AM 6'1", 175 lbs. I am very muscular, would like to meet the same. Please write Drawer B804.

25-YEAR-OLD GAY, heterosexually married male wishes to meet other gay married men to 30 for good times. Photo please. Discretion assured and required. Drawer B828.

DO YOU PLAY BRIDGE? Why not join me and my friends for the occasional game in a relaxed social setting? Drawer B835.

ATHLETIC GAY GUY, 5'9", 150 lbs, 34, masculine/cropped beard, honest, affectionate, gentle and aggressive, seeks companion to share activities in casual, open or committed friendship. Enjoy cycling, movies, art, dance, running, workouts at 'Y', travel, sunning at Island, plants, quiet evenings, etc. All answered. Drawer B860.

W/M, MASCULINE, 24, 5' 11", slim, well-hung, seeks clean-cut male with muscular body over 25 to fulfill fantasies. Your photo gets mine. Drawer B855.

34, BROWN HAIR, brown eyes, 5' 11", 180 lbs, well built, straight appearing. Better than average looks. Am looking for someone who wants to start a friendship that could lead to something more. I enjoy many things. Would like to meet an honest person between 25-40 who is not looking for a one-night stand. I don't like and don't get involved in the bar scene. I don't expect to receive photos but would appreciate one. Drawer B857.

YOUNG MAN, ATTRACTIVE, slim, is looking for someone special. The right man should be sensitive, intelligent, articulate, reliable, honest and hopefully comprehend the intricacies of African and Central Asian art and politics. Drawer B859.

ANYONE FOR TENNIS? Average level (but enthusiastic) player seeks others for the occasional game. Drawer B844.

BISEXUAL, WHITE MALE, good-looking, 5'11", 170 lbs, would like to meet same for discrete get-together for fun and friendship. Please send picture and phone number if interested. Please be good-looking. Drawer B843.

BOYISH YOUNG MAN with mature outlook, slim, masculine, refined, sensual, discrete, 130 lbs, 5'8", relates to maturity plus youth. Interested in affection and friendship of others with similar values. Photo for same. Drawer B846.

ATHLETIC, 31, EUROPEAN background, seeking young clean-shaven men interested in cycling, workout, swimming, tennis, chess, billiards, outdoors, movies. Let's share our hobbies, maybe more. Toronto and surrounding areas. Drawer B865.

WANTED: CARING, IMAGINATIVE Prince Charming to kiss an aged (42), portly (6', 195 lbs) toad to help turn him (me) into something wondrous. Drawer B847.

MASCULINE MALES — two — in Simcoe County would like to meet others in sharing time together. Discretion a must and assured. Drawer B848.

ARE YOU LOOKING for a big brother? Am mid-thirties, 5'7", 145 lbs, attractive, well built, clean-shaven. If you are under 25, good-looking, well built, clean-cut, write soon with phone and photo. Have lots to offer. No S&M, drugs, etc. Drawer B851.

DO YOU LIKE BOOKS, movies, music, long walks? Are you mature, romantic, sincere and have a good sense of humour? Then let's get together. I'm 34, unattached but not unattachable, smoke, drink and have occasional small vices. Will answer all letters. Your baby picture gets mine! Drawer B852.

MASCULINE, GOOD-LOOKING, 29, 5'6", 140 lbs, versatile, seeks friendship and other good things that may develop with others to 28 from anywhere. Will answer all. Pen pals OK. Include phone. Photo appreciated. Drawer B853.

MALE, 25, 5'8", 130 lbs, well-hung and attractive, seeks males 21-29 years, similar physique, with little body hair, clean-shaven, with own flat for casual encounters. Live with family so cannot entertain. Please write: R. Gaw, No EA2, PO Box 873, Stn A, Toronto, M5W 1G3. Discretion guaranteed and expected. No S&M, B&D. T.V. welcome.

WANTED — CONSTANT COMPANION for mature man. You are attractive — between 35 and 50 — and are drawn to men in your own age group. We would dine out and explore

Toronto's cultural scene, and enjoy quiet times together. Box 553, Don Mills, ON M3C 2T6.

GAY MALE SEEKS friend(s) with motorcycle. Drawer B878.

SUPERMAN? NO THANKS. My ideal is shorter fatter softer, gentle clean non-smoker. I'm 50, 5'10", 160 lbs, clean, intelligent, kind. Drawer B877.

LONELY GAY MALE, early 40's, seeks friendship with same age as 30 to 45, for sincere and lasting friendship and hopefully more. Let's meet and find out. What have we got to lose? Drawer B876.

GAY MALE, 40, DISCREET, HONEST, to meet same for friendship and good times. Own apartment. Married bi's OK. Phone-photo if possible. Toronto/everywhere. Drawer B875.

GAY MALE, 30, SEEKS OTHERS 21-40. Sexy looks not essential, sexual outlook welcome. Sensitivity, sensuality desired. Honesty expected. Friendship appreciated. Creativity, intelligence preferred. Tricks are a pleasure, real magic is better. Drawer B874.

EASY-GOING, ADVENTUROUS, down-to-earth kind of guy, W/M, masculine, good-looking non-drinker, 5'11", medium-large build, 35, financially self-supporting. Would like to hear from similar types, 25-35, from anywhere, with view to meeting. Photo appreciated. Joe. Drawer B871.

GOLDEN/E WANTED by slim white male. If your cock is long, it would be a definite advantage. Thoroughly enjoy anal sex. Drawer B791.

SLIM MALE SEEKS SKINNY younger male. Send the fascinating details about yourself, like being under 50 kg and over 175 cm, well endowed, etc., to Drawer B869.

ATTRACTIVE, MASCULINE, intelligent, 26, 6', 175, blue eyes, blondish hair, seeks similarly straight looking, well adjusted, non-smoker (tobacco), 22-30, with good sense of humour for lasting relationship. Interests include swimming, movies, weights. Affectionate and sexually versatile. Include phone number in reply. Photo appreciated (will return it to you). Discretion assured. Drawer B868.

MALE, 27, ACCOUNTANT, fair complexion, good build wishes to meet sincere professional man 25 to 35 to share quiet times, night-life, outdoors, travel, sex, companionship. Drawer B867.

MASCULINE GUY, 39, 5'11", 160 lbs, active, athletic, affectionate, would like to meet another masculine guy to develop a close friendship. Definitely not looking just for sex, nor for a possessive "marriage-type" relationship. Interests include the arts, sports, canoeing, camping, bridge, conversation, etc. Confidentiality respected. Box 290, Postal Stn M, Toronto, M6S 4T3.

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\$5 EACH (5 for \$20)

(Ontario residents add 7% sales tax)

RLS Management

66 Gerrard Street East
Toronto, ON M5B 1G5

Wholesale inquiries invited

(416) 977-4718

WRESTLER, PRO STYLE only, interested in meeting, corresponding with similar guys everywhere. Photo, phone appreciated but all serious replies answered. Box 315, Stn D, Toronto, M6P 3J9.

IMAGINATIVE, MASCULINE GUY, 34, 1.8 M, 68 kg, beard, enjoys sex with a variety of partners, kinky or otherwise. Own apartment. Tell me what you're into, photo and phone helpful. Let's get it on. Drawer B881.

LATIN-AMERICAN 22-YEAR-OLD,

passive male, 5'4", 120 lbs, would like to meet active masculine man (25-40). Photograph and telephone no. appreciated. Drawer B808.

HOMES

Halifax

FRIENDLY, SINCERE roommate wanted. Attractive, white male, 38, has handsome two-storey apartment in the south end to share, no strings attached. Must be honest, clean and self-supporting. Rent \$225.00 p mo. Sincere replies only. Call Bob, 422-7235.

Toronto

EGLINTON-MT PLEASANT, mature executive has four-bedroom furnished house to share with employed/reliable younger man. Own bedroom and den, with unrestricted run of the house. Interests: travel, classical music, cooking and entertaining. \$350/mo. Utilities included. Available May 15th/30th. Drawer B861.

MODERATELY NEAT, CLEAN, quiet dyke has tiny perfect downtown house to share. \$265/mo. Phone Lorna, 535-3812.

ROOM FOR RENT: SHEPPARD/BIRCHMOUNT — House to share with others. All facilities. \$125/mo. Call 298-4611.

COLLEGE/ST GEORGE. Looking for considerate, feeling and growth-oriented person to share beautiful house-like apartment. Own room, own study, \$185/mo. 979-2962.

Elegant Beaches Home

Features modern Vegas kitchen with appliances. Tasteful decor with hardwood floors throughout. Sunny entertaining area with bay window, track lighting and a fifteen-foot dining room. Shows like a model home at an affordable price. Discreet financing. Robert Case Realty Ltd. 751-6533. Rosemary Couller 757-4722, Sheldon Snider 534-0257.

GRADUATE STUDENT seeks stable other(s), aged 21-33, interested in sharing a house. Need not be a student. Reply with ideas to Drawer B879.

QUIET, PLEASE: Frazzled by lacerating stereotypes, door-bangers, etc? Here's a bright spacious semi-furnished in maximum-of-four 19th century 3-storey home. Share kitchen with one other. Bloor/Avenue Rd area. Occupancy June or July. \$165/mo, first and last. Write giving phone no to Drawer B880.

GENTLEMAN SEEKS ACCESS to room or apartment in central Toronto on a limited basis. Discretion assured. Drawer B873.

St Catharines

COSY ST. CATHARINES retreat — large cottage, wooded hillside, sunny view to park, river. Two bedrooms, sauna, assorted amenities. Central location, rent negotiable. Drawer B845.

SERVICES

Toronto

OPENLY GAY PSYCHOTHERAPIST, individual, couple counselling, also sexual dysfunction counselling. Confidence guaranteed. Registered massage therapist available. Eugene Allen Schoentag, 524 Bathurst, 967-0272.

LETTERS

28-YEAR-OLD W/M, presently incarcerated, needs letters, and your help. Currently trying for an appeal, have no one in the free world to help financially! Please HELP! Will answer ALL! Llewellyn E. Culbert, No 48100, PO Box C, Waupun, Wisc., 53963.

W/M, 20 YEARS OLD, 5'8", 145 lbs, light brown hair, hazel eyes, looking for sincere and lasting relationships. Write to: James Lee Leggett, No 024164, PO Box 747, Starke, Fla, 32091.

LONELY GAY PRISONER would appreciate hearing from a sincere and warm-hearted person willing to attempt some sort of correspondence and possibly building into more. Anthony Stephen Baker, No 146-787, PO Box

69, London, Ohio, USA, 43140.

LONELY MASCULINE PRISONER in search of someone who is sincere and serious about a possible companionship. Richard Isaac, No 147-971, Box 69, London, Ohio, 43140.

TRAVEL

PROVINCETOWN, MASSACHUSETTS, gay resort — Come stay in the charm of a traditional New England inn. Unique comfort, hospitality. Free continental breakfast. Near restaurants, discos and beach. Watership Inn, PO Box 918, Provincetown, Mass, 02657. Phone: 617-487-0094.

We have a large selection of travel books and maps and ship by mail order.

Tuesdays through Saturdays, Noon to 6.

*Travellers Books and Maps,
499 Bloor St W (near Brunswick;
Spadina subway station),
Toronto, ON M5S 1Y2.
Phone (416) 922-7662.*

WORLD OVER — Financially independent companion sought for working holiday to California, Hawaii, Australia, Europe and others. Leave Jan 1981 for one year. My age, 26. PO Box 1221, Winnipeg.

WORK

NEW TRAVEL AGENCY requires manager with minimum five-years experience. Excellent salary, commission. Applications treated in strictest confidence. Please submit résumé outlining previous experience. Drawer B864.

GAY VETERINARIAN preferred for small animal practice in western Canadian city. Drawer B807.

COLOUR PRINTER (photo/litho/other) wanted for co-op business venture in gay art decor. 416-964-0691, 6-7pm, 11pm-1am.

MARTIAL ARTS TEACHER required for advanced gay self-defence course, black belt in Karate or Taikwon-do preferred, fee negotiable. Contact G.L.U., PO Box 793, Stn Q, Toronto, M4T 2N7.

POLISH/HUNGARIAN MALE(S) wanted to teach me basic conversational Polish/Hungarian. Phone 8am or 11pm, 416-762-8652.

MESSAGES

REPLIES WANTED from young guys into socks, shorts, sneakers and jocks. Young jock waiting for your offer of trade or sale. Send photo. Drawer B823.

TORONTO WRESTLING CLUB meets monthly. New members welcome. Experience not necessary. Write to Myles Morse, 20 Carlton St, Apt 427, Toronto, Ont, M5B 2H5.

OTHER

Toronto

BI-MALE SEEKS BI-FEMALE who's younger, slim, well-endowed for 30's male. Your female lover is okay with me. Photo? Drawer B870.

CHARGE!

Your classified ad, that is.

You can now pay for classifieds in *The Body Politic* using your VISA or Mastercharge card number. Just fill in the order form at the right, making sure to include your charge card information. It's a fast and easy way to get your message to a lot of people all across Canada and the USA.

TBP CLASSIFIEDS

Need a roommate? Looking for a sex partner? Got something to sell, trade or exchange? Bored with your boar? *TBP* classifieds can find you a new home, a hot night, a job, a house cleaner, a replacement for that tedious reptile — just about anything. Use your imagination — if we don't have the category to cover your needs, think up a new one and we'll use it.

What you say is up to you, but be positive about yourself rather than negative about others. Phrases like "no fats or feds," or "no Blacks" are insulting. *TBP* does not print insults.

Restrictions? A few — not ours, but the Criminal Code's. It is illegal to have sex with anyone of the same sex under the age of 21, to have sex with more than one person at a time regardless of their ages, or to solicit for the purposes of prostitution. Word your ad accordingly — we reserve the right to alter or refuse any ad.

Answering? If you want replies directly, you'll have to put your address or phone number in your ad. If you want more privacy, we'll assign your ad a drawer number, collect the replies, and forward them to you once a week. The charge for this forwarding service is two dollars per ad per issue.

Answering someone else's ad is easy too. Just put your reply in an envelope, and address it as in the diagram at right. Office staff do not open any mail with a drawer number on the envelope. Your unopened letter will be forwarded within the week.

So start writing. The amount in the box when you reach the last word of your ad is the amount you owe. Business ads cost more: see below.

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The Body Politic/Classifieds
Box 7289, Station A
Toronto, ON
M5W 1X9

Drawer _____

\$4	\$4	\$4	\$4	\$4
\$4	\$4	\$4	\$4	\$4
\$4	\$4	\$4	\$4	\$4
\$4	\$4	\$4	\$4	\$4
\$4.20	\$4.40	\$4.60	\$4.80	\$5.00
\$5.20	\$5.40	\$5.60	\$5.80	\$6.00
\$6.20	\$6.40	\$6.60	\$6.80	\$7.00
\$7.20	\$7.40	\$7.60	\$7.80	\$8.00
\$8.20	\$8.40	\$8.60	\$8.80	\$9.00
\$9.20	\$9.40	\$9.60	\$9.80	\$10.00
\$10.20	\$10.40	\$10.60	\$10.80	\$11.00
\$11.20	\$11.40	\$11.60	\$11.80	\$12.00
\$12.20	\$12.40	\$12.60	\$12.80	\$13.00
\$13.20	\$13.40	\$13.60	\$13.80	\$14.00
\$14.20	\$14.40	\$14.60	\$14.80	\$15.00

Business ads. multiply above amounts (if over \$4) by three. Minimum charge for businesses is \$6. If more space is needed, use a separate sheet and charge 20¢/word, 60¢/word for businesses.

Ad to run in _____ section for _____ issues.

☐ Drawer number required. (Add \$2 per ad per issue.)

Total enclosed _____

Deadline for the June/July issue: Friday, May 9.

Name _____

Address _____

City _____ Code _____

☐ Cheque/money order enclosed
Charge my ☐ Visa ☐ Mastercharge
Card no. _____
Exp date _____

The Community Page is a listing of lesbian and gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals.

Organizations wishing a listing, or a revision of information presently listed, should contact: The Body Politic Community Page, Box 7289, Station A, Toronto, ON M5W 1X9.

ALBERTA

Calgary

- **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7. Ph: (403) 238-1031.
- **Gay Academic Union**, Box G-262, Stn G, T3A 2G2.
- **Gay Information and Resources Calgary (GIRC)**, Old Y Bldg, Suites 317-323, 223 12 Ave SW, T2P 0G9. Ph: (403) 264-3911. Information and counselling Mon-Fri, 7-10 pm. Socials, discussion groups, newspaper, gay rights action. Mailing address: Box 2715, Stn M, T2P 3C1.
- **Gay Youth Calgary**, Box 1133, Stn M, T2P 2K9. Meets Thurs, 8 pm, Rm 319, 223 12 Ave SW.
- **Integrity: Gay Anglicans and their friends**, c/o Box 1492, Stn T, T2H 2H7.
- **Lesbian Friendship**, Box 6093, Stn A. Ph: (403) 238-0140, evenings.
- **Metropolitan Community Church**, Box 6945, Stn D, T2P 2G2. Ph: (403) 252-8727. Services Sundays at 11:30 am at Backlot Theatre.
- **Parents of Gays and Lesbians**, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 252-8727.
- **Womyn's Collective**, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 255-8437.

Edmonton

- **Dignity/Edmonton**, Box 53, T5J 2G9.
- **Gay Alliance Toward Equality (GATE)**, Box 1852, T5J 2P2. Office: 10173-104 St. Ph: (403) 424-8361.
- **Metropolitan Community Church**, Box 1312, T5J 2M8. Ph: (403) 482-4213.

Lethbridge

- **Lethbridge Gay Community Centre**, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1

Medicine Hat

- **Medicine Hat Gay Community Centre**, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1.

Red Deer

- **Gay Association of Red Deer (GARD)**, Box 356, T4N 5E9.

BRITISH COLUMBIA

Nelson

- **The gay group here can be contacted by writing:** Woodland, Box 326, Nelson, V1L 5R2.

Prince George

- **The gay group in this city can be contacted through the Prince George Crisis Centre**, 1306-7th Ave. Ph: (604) 563-1214.

Prince Rupert

- **The gay group in this city can be reached by writing to** Box 881, V8J 3Y1.

Vancouver

- **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.
- **Dignity/Vancouver**, Box 3016, V6B 3X5. Ph: (604) 524-1657.
- **Gay Alliance Toward Equality (GATE)**, Box 1463, Stn A, V6C 2P7. Ph: (604) 683-3832.
- **Gay People of Simon Fraser**, c/o Student Society, Simon Fraser University, Burnaby V5A 1S6. Ph: (604) 291-3181 or 291-3111.
- **Gay People of UBC**, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781.
- **Integrity: Gay Anglicans and their friends**, Box 34161, Stn. D, V6J 4N1. Ph: (604)738-7731.
- **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs at 7:30 pm.
- **Metropolitan Community Church**, Box 5178, V6B 4B2. Ph: (604)681-8525. Services 8 pm Sundays, at 1811 West 16th Ave.
- **SEARCH Community Services**, 28-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- **SEARCH Youth Group**, c/o SEARCH, 28-448 Seymour St, V6B 3H1.
- **Society for Education, Action, Research and Counselling in Homosexuality (SEARCH)**, Box 48903, Bentall Centre, V7X 1A8.
- **Society for Political Action for Gay People (SPAG)**, Box 2631, Main PO, V6B 3W8. Ph: (604) 876-2674.
- **Vancouver Gay Community Centre (VGCC)**, Box 2259, MPO, V6B 3W2

Victoria

- **Feminist Lesbian Action Group (FLAG)**, Box 237, Stn. E, V8W 2M6.
- **Gay Information Line**, Ph: (604) 386-6323, 24 hrs a day.
- **Gay Men's Discussion Group**, meets every second Wed. Call Gay Information Line for time and place.
- **University of Victoria Gay Focus**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- **WAVES, Rights of Lesbians Subcommittee**, Box 237, Stn E, V8W 2M6.

MANITOBA

Brandon

- **Gay Friends of Brandon**, Box 492, R7A 5Z4. Ph: (204) 725-4386.

Winnipeg

- **Bethany: Families of Gays**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 743-4549.
- **Council on Homosexuality and Religion**, Box 1912, R3C 3R2.
- **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- **Gays for Equality**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Manitoba Physicians for Homosexual Understanding**, Box 3911, Stn B, R2W 5H9.
- **Project Lambda, Inc**, gay community services, Box 3911, Stn B, R2W 5H9.
- **Winnipeg Gay Youth**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Winnipeg Lesbian Society**, 730 Alexander St. Ph: (204) 786-4581.

NEW BRUNSWICK

Fredericton

- **Fredericton Lesbians and Gays (FLAG)**, Box 1556, Stn A. Ph: (506) 454-8130.

Western NB

- **Northern Lambda Nord**, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria, NB, Temiscouata, Quebec, and Aroostook, Maine).

NEWFOUNDLAND

Corner Brook

- **Community Homophile Association of Newfoundland (CHAN)**, Box 905, A2H 6J2.

St. John's

- **Community Homophile Association of Newfoundland (CHAN)**, Box 613, Stn C, A1C 5K8.

NOVA SCOTIA

Halifax

- **The Alternate Bookshop**, 1588 Barrington St, 2nd flr. Mailing address: Box 276, Stn M, B3J 2N7.
- **Gay Alliance for Equality Inc (GAE)**, Box 3611, Halifax South Postal Stn, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and peer counselling): (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.
- **Gays and Lesbians at Dalhousie (GLAD)**, c/o SUB (Student Union Building), Dalhousie University.
- **Sparrow of Atlantic Canada**, Gay Christians, meet every Sunday at 8 pm, at the Universalist Unitarian Church, 5500 Inglis St. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6. Sparrow coffeehouse: every second Sunday at The Turret. Call Gayline (429-6969) or GAE (429-4294) or The Turret (423-6814) for dates and times.
- **The Turret Gay Community Centre**, 1588 Barrington St. Ph: (902) 423-6814. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6.

Wolfville

- **Gays**, Box 1297, BOP 1X0.

ONTARIO

Collingwood

- **Gay Information Centre**, Box 310.

Georgetown

- **Georgetown Gay Friends**, Box 223. Ph: (416) 877-5524.

Guelph

- **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.

- **Guelph Gay Youth Group**, Info: (519) 836-4550. Mon, Wed and Thurs, 8-10 pm.

Hamilton

- **McMaster Homophile Association**, Box 44, Stn B, Gayline: (416) 523-7055, Thurs, Fri and Sat.

Kingston

- **Queen's Women's Centre**, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 542-5226.
- **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613)547-2836.

Kitchener/Waterloo

- **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 1497, Stn C, Kitchener N2G 4P2.
- **Gay AA**, Ph: (519) 742-6183.
- **Gay News and Views**, radio programme, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Gay Rights Organization of Waterloo**, Box 2632, Stn B, Kitchener N2H 6N2.
- **G.R.O.W.**, Box 2782, Stn B, Kitchener N2H 6N3.
- **Kitchener/Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener N2H 6N3.
- **Kitchener-Waterloo Gay Youth**, Box 753, Stn C, Kitchener N2G 4C5.
- **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Lesblan Organization of Kitchener (LOOK)**, Box 2531, Stn B, Kitchener N2H 6N3.
- **Waterloo Universities' Gay Liberation Movement**, Federation of Students, Univ of Waterloo, Waterloo N2L 3G1. Ph: (519) 885-1211, ext 2372.
- **Young Men's Athletic Club**, Box 2041, Stn B, Kitchener. Ph: (519) 579-1505. Licenced dances every two weeks, 1st and 3rd Fri of each month. Phone for location.

London

- **Gayline**, Ph: (519) 679-6423. Info 24 hrs/day. Peer counselling Mon, Wed, Fri, Sat, 7-11 pm.
- **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762.
- **Western Gay Association**, c/o University Community Centre, University of Western Ontario. Ph: (519) 679-6423.

Mississauga/Brampton

- **GEM**, Box 62, Brampton L6V 2K7.
- **Gayline West**, Ph: (416) 274-5068. Peer Counselling telephone service.

Niagara Region

- **Gayline**, Ph: (416) 354-3173.
- **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.

Ottawa

- **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.
- **Dykes and Fags (Carleton University Gay People)**. For more information call (613) 238-1717.
- **Gays of Ottawa/Gais de l'Ottawa**, Box 2919, Stn D, K1P 5W9. GO Centre: 175 Lisgar St. Gayline: (613) 238-1717. Office: (613) 233-0152.
- **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull** may be contacted at the same address and phone number as Gays of Ottawa.
- **Meetings/drop-ins**, Wed, 8 pm, 175 Lisgar St.
- **Integrity: Gay Anglicans and their friends**, St George's Anglican Church, 152 Metcalfe St, K2P 1N9. Ph: (613) 235-1636. Meeting and Eucharist every second Wed (2nd and 4th Weds of month), 7:30 pm, at St George's Church.
- **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Hastey Street, K1N 6N5.
- **Metropolitan Community Church**, Box 868, Stn B, K1P 5T1. Ph: (613) 741-0783.

Peterborough

- **Trent Homophile Association**, Box 1524, K9J 7H7. Office: 262 Rubidge St, Rm 203. Ph: (705) 742-6229, Wed, 7:30-9:30 pm, Thurs, 7:30-9:30 pm.

Thunder Bay

- **Northern Women's Centre**, 316 Bay St, P7B 1S1. Ph: (807) 345-7802.

Toronto

- **Association of Gay Electors (AGE)**, 29 Granby St, M5B 1H8.
- **Association of Gays in the Media (AGM)**, 29 Granby St, M5B 1H8.
- **Association of Gay Social Services Workers**, Box 182, Stn O, M4A 2N3.
- **Catalyst Press**, 315 Blantyre Ave, Scarborough, M1N 2S6.

- **Centre of Affirmation and Dialogue**, St Philip House, 507 Queen St E, M5A 1V1. Ph: (416)362-2662. Meetings at 7:30 pm. Parents of Gays: Mondays; Married Gay Men: 1st and 3rd Weds of month; Gay Couples: 2nd and 4th Weds of month; Senior lesbians and gays over 40: 1st and 3rd Thurs of month.
- **Dignity for Gay and Lesbian Catholics**, Box 249, Stn E, M6H 4E2. Ph: (416) 960-3997.
- **Families and Friends of Lesbians and Gays (FFLAG)**, 29 Granby St, M5B 1H8.
- **Gay Academic Union**, c/o Clarence Barnes, Dept of Chemical Engineering, Univ of Toronto, M5S 1A4.
- **Gay Alcoholics Anonymous**, answering service, Ph: (416) 964-3962.
- **Gay Alliance at York**, c/o CYSF office, 105 Central Square, York University, 4700 Keele Street, Downsview, M3J 1P3. Coffee-house meetings Wed 8:30 pm-11:00 pm, Room S869 Ross Bldg, during school term. Ph: (416) 661-2244.
- **Gay Anarchists**, c/o Ian Young, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Gay Asian Discussion Group**, Drawer R999, TBP Box 7289, Stn A, M5W 1X9.
- **Gay Community Appeal of Toronto**, 108 Langley Ave, M4K 1B5. Ph: (416) 463-1569, ask for Harvey.
- **Gay Community Calendar**. Ph: (416) 923-GAYS, 24-hour recorded message.
- **Gay Community Services Centre**, 29 Granby St, M5B 1H8. Distress and counselling line: (416) 364-9835. Drop-in Mon-Thurs, 7:00-10:30 pm, Fri and Sat to 11:30 pm.
- **Gay Fathers of Toronto**, c/o MCC, 29 Granby St, M5B 1H8. Ph: (416) 364-9799. Offers support, advice, and dinner twice a month.
- **Gay Liberation Union (GLU)**, Box 793, Stn Q, M4T 2N7.
- **Gay Youth Toronto**, 29 Granby St, Suite 301, M5B 1H8. Ph: (416) 977-2184. Meetings at the 519 Church St Community Centre, Tues, 7:30 pm.
- **Gays Against the Movie Cruising (GATMC)**, Box 370, Stn L, M6E 4Z3. Ph: (416) 656-0047.
- **Gays at U of T**, c/o SAC office, 12 Hart House Circle, University of Toronto, M5S 1A1. Meets Fri, 7:30 pm, 33 St George St.
- **Glad Day Bookstore**, 4 Collier St at Yonge, M4W 1L7. Ph: (416) 961-4161.
- **Hassle-Free Clinic**, 556 Church St, (at Wellesley), 2nd floor. Ph: (416) 922-3323. VD testing and information.
- **Integrity: Gay Anglicans and their friends**, Box 873, Stn F, M4Y 2N9. Ph: (416) 921-4778. Meeting and Eucharist at 8 pm, 2nd and 4th Tuesdays of month, at Holy Trinity Church, Toronto Eaton Centre.
- **Lesbian Mothers' Defence Fund**, Box 38, Stn E, M6H 4E1. Ph: (416) 465-6822.
- **Lesbian Organization of Toronto (LOOT)**, 342 Jarvis St, M4Y 2G6. Ph: (416) 960-3249.
- **Metropolitan Community Church**, offices 29 Granby St, M5B 1H8, services at 175 St Clair Ave West. Supper Sundays at 6 pm, Singpiration at 7:10 pm, Worship at 7:30 pm. Ph: (416) 364-9799.
- **Older Lesbians and Gays**, Box 6248, Stn A, M5W 1P6.
- **Osgoode Gay Caucus**, c/o Osgoode Hall Law School, 4700 Keele Street, Downsview, M3J 2R5. Same regular meetings as **Gay Alliance at York**. Ph: (416) 661-2244.
- **Parents of Gays**, c/o 29 Granby St, M5B 1H8. Ph: (416) 484-4634.
- **Pink Triangle Press**, Box 639, Stn A, M5W 1G2. Ph: (416) 977-6320.
- **Right to Privacy Committee** (defence committee for The Barracks accused), meets 2nd Mon each month, 8 pm, 519 Church St. Mailing address: 29 Granby St, M5B 1H8. Donations: Make payable to Ross Irwin in Trust. Mail to Symes and Irwin, Barristers and Solicitors, 31 Prince Arthur Ave, M5R 1B2.
- **TAG**, Box 6706, Stn A, M5W 1X5. Ph: (416) 964-6600. Peer counselling service.
- **Toronto Lambda Business Council**, c/o 100 Wellesley St East, Suite 104, M4Y 1H5.
- **Toronto Women's Bookstore**, 85 Harbord St, M5S 1G5. Ph: (416) 922-8744.
- **Transvestites in Toronto**, Box 873, Stn A, M5W 1G3.
- **Tri-Aid Charitable Foundation**, 8 Irwin Ave, M4Y 1K9. Ph: (416) 924-2525.
- **Wages Due Lesbians**, Box 38, Stn E, M6G 4E1. Ph: (416) 465-6822.
- **Women's Archives**, Box 928, Stn Q, M4T 2P1.
- **York Rainbow Society of the Deaf**, c/o MCC, 29 Granby St, M5B 1H8.

Windsor

- **Gay AA**. Ph: (519) 258-7967.
- **Windsor Gay Unity**, Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519) 252-0979. Gayline is answered by a woman Tuesdays 7-10 pm.

QUEBEC

Hull

- **Association Gai(e) de l'Ouest Québécois (AGOQ)**, CP 1215, Succ B, J8X 3X7. Ph: (819) 778-1737.

Lennoxville

- **Gay Students' Alliance (GSA)**, Box 631, Bishop's University/Champlain Regional College, J1M 1Z7. Ph: (819) 563-2230.

Montreal

- **Association Communautaire Homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1265-6, Pav des Sciences Sociales, Université de Montréal, H3T 1N8.
- **Association pour les droits de la communauté gale du Québec (ADGQ)**, CP 36, Succ C, H2L 4J7. Bureau: 1264 rue St-Timothée. Ph: (514) 843-8671.
- **Centrele**, 5149, ave du Parc, H2V 4G3. Ph: (514) 271-6863.
- **Comité de soutien aux accusés de Truxx**, a/s 1217 rue Crescent, H3G 2B1.
- **Contact-nous**, gay VD service, information and referral. Ph: (514) 842-5807.
- **Coop-Femmes**, 3617 boul Saint-Laurent, H2X 2V5. Ph: (514) 843-8998.
- **Dignity/Montréal**, Newman Centre, 3484 rue Peel. Ph: (514) 392-6741.
- **Eglise Communautaire de Montréal, Montreal Community Church**, CP 610, Succ NDG, H4A 3R1. Ph: (514) 845-4471.
- **Eglise du Disciple Bien-Aimé**, 4376 de la Roche. Ph: (514) 279-5381.
- **Fédération canadienne des transsexuels**, 16 rue Viau, Vaudreuil J7V 1A7.
- **Fraternité-Halte Inc.**, 5342 boul Saint-Laurent, H2T 1S1. Ph: (514) 521-5360.
- **Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3658 rue Sainte-Famille, H2X 2L5. Ph: (514) 843-7885, 843-5255, Mon, Wed and Fri evenings.
- **Gay Info**, CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404, Thurs and Fri, 7-11 pm.
- **Gayline**, (514) 931-8668 or 931-5330, 7 days a week, 7-11 pm.
- **Gay Men and Women of McGill**, University Centre, Rm 408, 3480 rue McTavish, H3A 1X9. Meets Thurs, 7:30 pm, Rm 425.
- **Gay Social Services Project**, 5 rue Werendale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581.
- **Gay Youth Group**, open to gay males 14-22, meets Saturdays 2-4 pm, call Gayline for info.
- **Integrity: Gay Anglicans and their friends**, c/o 305 avenue Willibrord, Verdun H4G 2T7. Ph: (514) 766-9623.
- **Lesbian and Gay Friends of Concordia**, 1455 ouest boul de Maisonneuve, H3G 1M7. Ph: (514) 879-4500 from 9 am to 5 pm.
- **Librairie l'Androgyne/Androgyn Bookstore**, 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.
- **NACHES: Gay Jewish Discussion Group**, CP 298, Succ H, H3G 2K8. Ph: (514) 488-0849.
- **Older Gays Group**, meets 1st and 3rd Wed each month, at 5 rue Werendale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581, ext 238, for info. Ask for Barry.
- **Parents of Gays**, a/s CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404.
- **Productions 88**, 1406 rue de la Visitation, No 3, H2L 3B8.
- **Transvestites à Montréal**, social support for transvestites, CP 153, Succ Victoria, H3Z 2V5. Ph: (514) 486-4404 (Thurs and Fri only).
- **Women's Homophile Association of Montreal**, a/s Susan Shea, 1967 rue Eric, H2K 2M5.
- **Women's Information and Referral Centre**, 3585 rue Saint-Urbain, H2X 2N6. Open Mon-Fri, 9 am-5 pm, Tues 5 pm-9 pm. Ph: (514) 842-4781.

Quebec

- **Centre Homophile d'Aide et de Libération (CHAL)**, CP 596, Succ Haute-Ville, G1R 4R8. Bureau: 175 rue Prince-Edouard. Ph: (418) 525-4997.
- **Groupe gai de l'Université Laval**, CP 2500, Pavillon Lemieux, Cité universitaire, G1K 7P4.
- **Paroisse Saint-Robert** (Eglise catholique eucharistique), 310, rue de la Couronne, G1K 6E4.

SASKATCHEWAN

Carrot River

- **Carrot River Gays**, c/o 18-303 Queen St, Saskatoon S7K 0M1. For Melfort-Tisdale area.

Kindersley

- **West Central Gays** (Kindersley-Eston-Rose-town), c/o Drawer 1, Box 7508, Saskatoon.

Moose Jaw

- **Moose Jaw Gay Community Centre**, c/o Box 1778, S6H 7K8.

Prince Albert

- **Prince Albert Gay Community Centre**, Box 1893, S6V 6J9.

Regina

- **Gay Regina**, a political action group, c/o 2242 Smith St, Box 3414. Ph: (306) 522-7343. For info concerning social functions, contact Regina Gay Community Centre.

- **Regina Gay Community Centre**, 2242 Smith St. Ph: (306) 522-7343. Counselling and information Tues and Sat, 6:30-9:00 pm.

Saskatoon

- **Gay Academic Union**, Box 419, Sub PO 6, S7N 0W0.
- **Gay Community Centre**, Box 1662, S7K 3R8. 245-3rd Ave South. Ph: (306) 652-0972.
- **Grapevine**, a group of Christian and Jewish gays. Ph: (306) 343-5963.
- **Lesbian Caucus, Saskatoon Women's Liberation**, Box 4021, S7K 3T1.
- **Stubble Jumper Press**, 21-303 Queen St, S7K 0M1.
- **Subcommittee on Gay Rights**, Saskatchewan Association on Human Rights, 311-20th St W, S7M 0X1.

PROVINCIAL

- **Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton, AB T5J 2P2.
- **Coalition for Gay Rights in Ontario (CGRO)**, Box 822, Stn A, Toronto, ON M5W 1G3. Ph: (416) 977-1605.
- **Manitoba Gay Coalition**, Box 27, UMSU, Univ of Manitoba, Winnipeg, MB R3T 2N2.
- **Ontario Gay Teachers' Caucus**, Box 543, Stn F, Toronto, ON M4Y 2L8.
- **Saskatchewan Gay Coalition**, Box 7508, Saskatoon, SK.

NATIONAL/BINATIONAL

- **Alberta Regional Office, CLGRC/CCDLG**, Box 1852, Edmonton, AB T5J 2P2.
- **Binational Gay Youth Coalition**, Canadian Head Office, 29 Granby St, Suite 301, Toronto, ON M5B 1H8. Ph: (416) 977-2184.
- **Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2.
- **Canadian Lesbian and Gay Rights Coal-**

- tion/Coalition canadienne pour les droit des lesbiennes et des gais (CLGRC/CCDLG)**, CP 2919, Succ D, Ottawa, ON K1P 5W9. Ph: (613) 233-0152.
- **Coalition binationale pour la jeunesse gale**, Siège sociale Québécois, CP 753, Succ H, Montréal, PQ H3G 2M7.
- **Committee to Defend John Damien**, Box 608, Stn K, Toronto, ON M4P 2H1.
- **Dignity/Canada/Dignité**, Box 1912, Winnipeg, MB R3C 3R2. Ph: (204) 772-4322.
- **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 891, Stn F, Toronto, ON M4Y 2N9. Ph: (416) 535-8819 24 hrs a day.
- **Grass Roots Organizing Workshop/Atelier de l'organisation à la base**, Box 3099, Stn D, Ottawa, ON K1N 6H7.
- **Interest Group on Gay and Lesbian Issues in Psychology**, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.
- **International Gay Association**, secretariat, c/o CHLR, Box 931, Dublin 4, Republic of Ireland (Eire).
- **The John Damien Foundation**, Box 983, Adelaide St Stn, Toronto, ON M5C 2K4.
- **Libertarian Committee on Gay Rights**, an arm of the Libertarian Party of Canada, Box 190, Adelaide St Stn, Toronto, ON M5C 2J1.
- **Metropolitan Community Churches in Canada**, Box 5178, Vancouver, BC V6B 4B2. Ph: (604) 681-8525.
- **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7.
- **Prairie Regional Office, CLGRC/CCDLG**, Box 27, UMSU, Univ of Manitoba, Winnipeg, MB R3T 2N2.
- **Regroupement national des lesbiennes et des gais du Québec**, CP 1104, Succ Place d'Armes, Montréal, PQ H2Y 3J6.

PUBLICATIONS

- **After Stonewall**, Box 7763, Saskatoon, SK.
- **The Body Politic**, Box 7289, Stn A,

- Toronto, ON M5W 1X9. Ph: (416) 977-6320.
- **Boonies, A Voice for Rural Gays**, R R 1, Paradise, NS B0S 1R0.
- **Gay Horizons**, Box 2715, Stn M, Calgary, AB T2P 3C1. Ph: (403) 264-3911. Offices at Suite 319-321, 223-12 Ave SW, Calgary, AB T2R 0G9.
- **Gay Niagara News**, Box 692, Niagara Falls, ON L2E 6V5.
- **Gay Saskatchewan**, Box 7508, Saskatoon, SK.
- **Gay Tide**, bimonthly publication of GATE Vancouver, Box 1463, Stn A, Vancouver, BC V6C 2P7. Ph: (604) 683-3832.
- **GO Info**, Gays of Ottawa/Gais de l'Ottawa, Box 2919, Stn D, Ottawa, ON K1P 5W9.
- **Have You Heard?**, Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- **Le Berdache**, CP 36, Succ C, Montréal, PQ H2L 4J7.
- **Lesbians/Lesbiennes**, Box 2531, Stn B, Kitchener, ON.
- **Metro Community News**, 29 Granby St, Toronto, ON M5B 1H8.
- **OUT**, Box 2741, Stn B, Kitchener, ON K2H 6N3.
- **Out and About**, Box 27, UMSU, Univ of Manitoba, Winnipeg, MB R3T 2N2.
- **Sparrow of Atlantic Canada**, Atlantic Christian Newsletter, Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.

IS YOUR ENTRY CORRECT?

Keeping the Community Page up-to-date depends on you. If the information presented here about groups in your area is not accurate, please let us know. Send corrections, changes and new listings to: *The Body Politic Community Page*, P O Box 7289, Stn A, Toronto, ON M5W 1X9.

The Body Politic is looking for articles about gay groups across Canada to run each month on its Community Page. If you'd like to tell people all across North America about your group, send us a story about it (maximum length, 1000 words) along with some photos.

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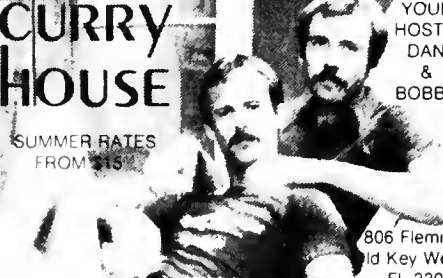
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Fun! In your own living room

You invite over a dozen friends who benefit from life in gay Toronto. (That covers all your friends.) You serve them a Fifty or two, bring out pretzels or smoked herring canapes (according to your Pretentiousness level that day), and sit back. The entertainment comes free, right in your own living room.

Last fall some Toronto folk began regular discussions about the needs of what they called "the gay community" in Metro. They knew that we were richly diverse, including many people in many different activities, from health clinics to educational, from legal aid to cultural and recreational play. They knew this wide range of tribes sometimes overlapped, sometimes not. Why not (our discussants asked) try to bring these tribes together? And why not invite everyone who lives in gay Toronto to help out?

Several of them were acutely aware of the problems different tribes have in raising funds, as well as gay consciousness, for their projects. "Gay fundraising in North America," says Harvey Hamburg, "has largely been done in crises, on the defensive and in short bursts, or by individual groups acting for themselves."

Harvey, who in recent years spearheaded three enormously successful projects, the TAG phone-counselling line, 923-GAYS, and the 1978 GAY-DAYS, recalls that these discussions led directly to the Gay Community Appeal. "Our aim is not just to raise money, but to make a lasting impact on our attitudes towards supporting gay community projects," Harvey claims that the Appeal is unique in North America; if it succeeds, a lot of communities may look to Toronto as a model.

Last January the Appeal received its letters-patent as a nonprofit corporation and soon it emerged as one of gay Toronto's bustling groups. A Board

of Directors invites gay individuals or groups to apply for funds, and rules on the applications. A management group makes all the arrangements. A media group prepares the A-V show, the fun one that will come to your living room.

Hamburg is executive director; president is psychologist Dr Rosemary Barnes, a founding member of LOOT; Thomas Beechy, a professor of accounting at York University, is treasurer, and Karen Prins of the Toronto Women's Bookstore is secretary. Capable folk, all.

During the past two months the most colourful action, literally, has centered in the Media group. If you think that fundraising appeals are dreary grey things off an accountant's page, and further that you'd be embarrassed to the teeth to run a gay Tupperware party for your sophisticated friends — well, think again.

"I'd never worked with slides before," says Carolyn Walters, director of the A-V presentation. "At first, it felt like a low-cost compromise with film. But as we worked up our 'commercials,' one for each of the projects currently in the Appeal portfolio, we got excited. We found that slides have a lively dimension of their own."

Carolyn's background in theatre and TV as writer and director, served her well. But then, she had good help, including her partner Lynnie Johnston, a camera assistant for feature-length films, and Bruce Glawson, a professional filmmaker. Audio specialist Michael Roberts mixed the sound.

So as your friends sip their Fifties you watch a forty-minute slideshow as unlike your own slides of last summer in Tibet as you could imagine. Two projectors alternate and superimpose richly coloured images, precisely cued to voice and music. Some skits are slapstick funny, some urgent, some sentimental,

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some astringent. And the extro, thanks in part to music by the Flying Lizards, will leave you and your guests in chortles, if not guffaws.

"We found it difficult to be both non-sexist and humorous," Carolyn tells me. "Especially when we were using formulas from TV commercials. But we succeeded more than we failed." I ask if one sequence involving soft

focus shots of passive women, to a background of sloppily romantic music, wasn't sexist in so far as the women seemed so indulgently emotional. "The softness isn't sexist," Carolyn returns, "but the images may be if they conveyed weakness. All of the women you saw there are strong, activist women."

I observe that the only nudity was female, in a run of shots from the Michigan Women's Festival. "We found them all very natural, and integral to women's culture," Carolyn says. "It would be really weird to have shots



from a women's festival that didn't include nudity." And why no male nudity in the show? "We're still looking for photographs of men that we all find natural. All we could find were the commercial, *Blueboy*-type nudes, and none of us felt them appropriate."

The lights go up in your livingroom and the chuckles go down. The Appeal volunteers who ran the show answer whatever questions you and your guests have, and invite contributions. But in contrast to a Tupperware party, they won't have failed if no pledges come in. They're there to inform and to nourish a sense of community. To bridge at least some of the tribes. And at that, this show probably cannot but succeed.

So whether you live in St James Town, or Scarborough, or Parkdale, whether you could donate two grand in cash or just your living room for a few fun hours, consider the Appeal.

If trendiness can serve a progressive gay purpose, I'd hope that this summer a trend to GCA parties catches on in Toronto-the-Gay.

Cheers. ☐

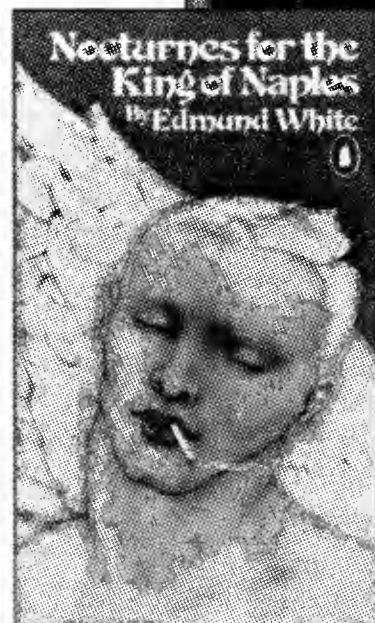
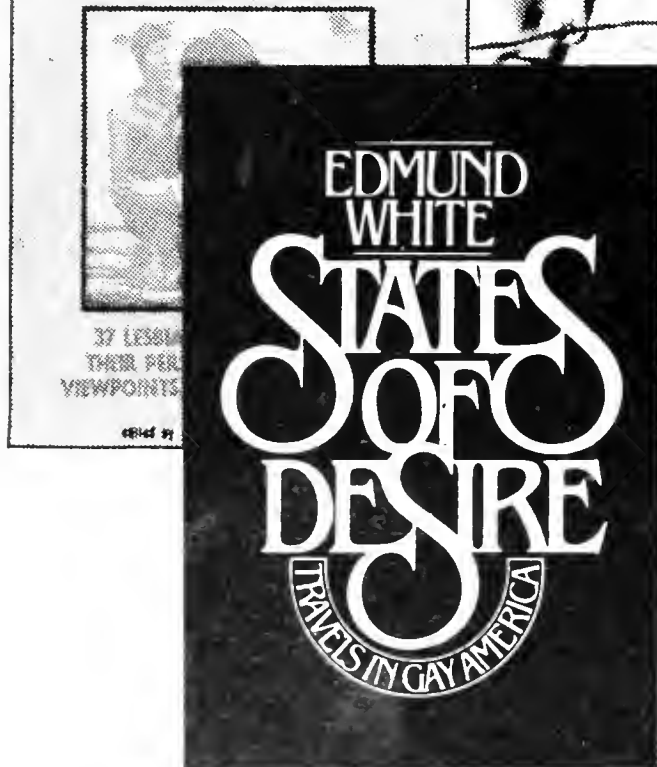
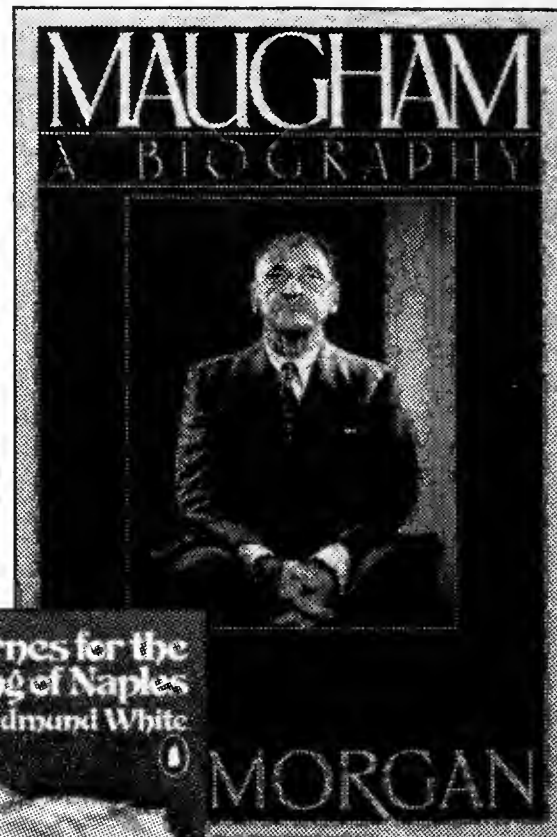
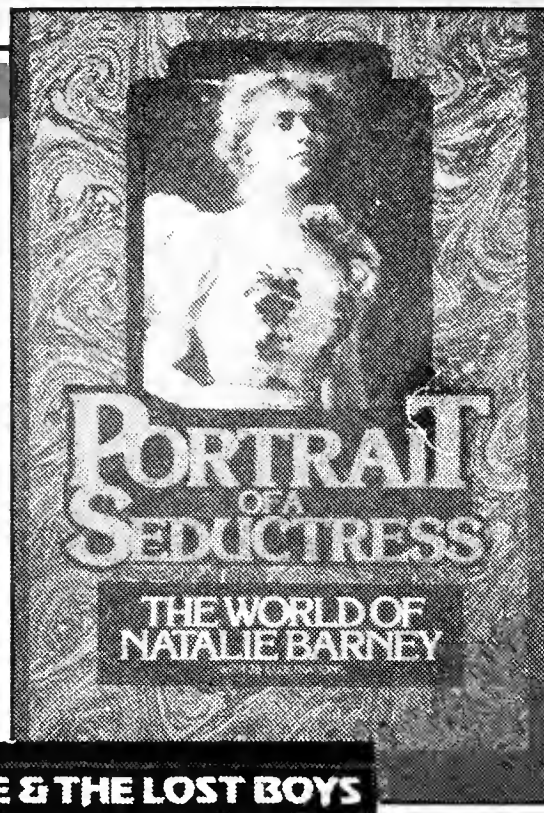
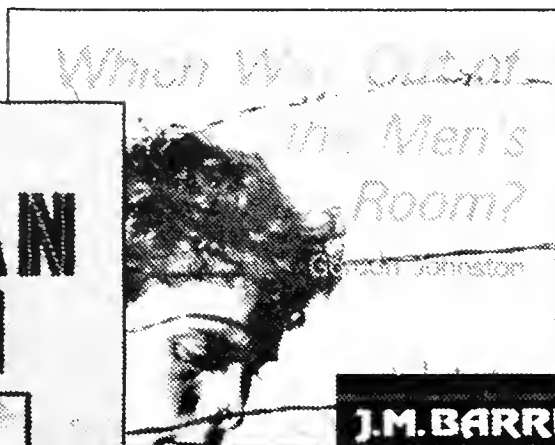
An informative brochure telling you how the Appeal works and how to apply for funds for your project can be had by writing the Appeal at Box 2212, Station P, Toronto.

If you'd like to talk to the Appeal about hosting their presentation in your home, phone 869-3036.

Below: Appeal members Fr Tim Ryan, Bruce Glawson, Richard Withie, Michael Roberts (r to l, back row); Carolyn Walters, Harvey Hamburg, David Marriage, Wayne Bernath, Michel Obégi, Alex Inglis (middle row), Blaire Currie, Chris Lawrence; Brenda Laing, Rosemary Barnes, Karen Prins (front row).



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